

The Churchman.

SATURDAY, MAY 3, 1879.

WE rejoice at every sign of genuine growth and improvement—especially in the direction of that unity in Christian love and action upon which the blessed Lord laid so much stress, and which of late years men have so strangely disregarded. A mere piece of printed paper might not be looked upon as any great evidence of Christian love and unity. But when such sheets come from the "Westminster Presbyterian Church," and the "Strong Place Baptist Church," and contain full programmes (so to speak) of "Morning Service" and "Evening Service," with the "Processional Chorus," First and Second Lessons, *Te Deum*, Easter Anthem, Offerory, *Kyrie Eleison*, *Sanctus*, *Jubilate*, *Magnificat*, *Credo*, *Benedictus*, *Gloria in Excelsis*, etc., clear down to a "Recessional Chorus," we confess that we perceive a new glory in the art of printing. Will our Presbyterian and Baptist brethren, then, accept what we say, literally and heartily? We are delighted to see these brethren worshipping—we will not say as "Episcopalians" do, for that would be offensive—but worshipping with "Episcopalians," in time-honored, scriptural forms of sound words. Nor does it lessen our sincere pleasure to observe in one of these Easter programmes a page of information as to the use of canticles in Divine Service, with free quotations from the early councils on so good an authority as John Henry Blunt.

If these things are but the first glow of the rising sun of unity and brotherly love, all hail to it!

Most of our readers recollect the time when it was considered unnecessary to open churches on Ascension-day. Indeed, there are but a limited number of places in the United States even now where the observance of that day is not quite as unusual as that of St. Chad's, St. Alban's, or St. Ethelburga's. Why it was lost sight of for so many years, that the Ascension was one of the most notable points in the history of the God-man, we do not care to discuss; perhaps the coming of the festival upon a week-day may have had something to do with it; for American religion has been, pre-eminently, not a week-day religion. Of late years, however, a new interest in the observance of all the great feasts has sprung up, and Ascension-day is receiving a small share of this interest. There are many parishes where now, instead of an empty church, with closed doors, and a people absolutely ignorant of the existence of such a feast, except as it may have been casually mentioned on the Sunday preceding, the Holy Communion is spread before the faith-

ful, of whom a goodly number gather together. And now that the General Convention has given something of shape and form to the preceding Rogation-days by the appointment of special lessons, the observance of Ascension-day with its three days' vigil assumes an importance hitherto unknown to the Church in America. It surely is unnecessary to give any reasons for the existence of such a feast; equally so, to enter into an argument as to how far back in the primitive ages the observance may be traced. It should be enough for all that it is a feature, and one of the principal features in the Church's calendar.

At its Easter-Monday meeting a parish in Hartford voted that hereafter only baptized persons should be employed to sing in the choir. The reason for this vote was a conviction that the singing is a part of the worship, and that adult persons who will not acknowledge in baptism their obligations to God and their allegiance to Him cannot be supposed to worship Him whom they thus deny. Their singing, therefore, is without meaning; and, though addressed to the Most High, it is but an empty form.

We note the recognition of this with much satisfaction. It seems to be an indubitable fact that the praise which is addressed to the Almighty God in song is the praise of those who are singing. If they who sing do so without a thought of God, but only with a desire to please the men and women who are listening, their performance is an hypocrisy, and so it must be an offence to the Almighty.

THE MEXICAN BRANCH OF THE CHURCH.

The Mexican branch of the Church has fully met all the requirements of the covenant mutually entered into by our bishops and the authorities of that branch of the Church.

It is now some fifteen years since the foreign committee of our missionary society having received very important information from Mexico, it was resolved to extend the work of our Church into that beautiful southern portion of this continent, naming at that time as our first representative to that land the Rev. Dr. Nicholson, who has since died.

The report made by Dr. Nicholson, after his return from Mexico, which was published in 1865 in the *Spirit of Missions*, was one of deep interest.

In that report Dr. Nicholson informed the Church that he had left the work in Mexico under the care of an ecclesiastic named Aguilar.

Aguilar was one of a number of influential Mexican clergymen who were endeavoring to organize in their native

land a Mexican branch of the Church that should maintain the Faith in its primitive purity and the Ministry in its integrity, and that should favor the general distribution of the Holy Scriptures.

The work that our foreign committee commenced to aid and encourage in Mexico during the years 1864 and 1865 has now grown into a branch of the Church that, after a most careful and searching investigation of the commission of bishops named for that purpose by our House of Bishops, has received their hearty approval.

Our bishops are now ready to impart the gift of the episcopate to the Mexican branch of the Church, but before doing so it is very important that more effective measures should be taken fully to meet that requirement of the covenant entered into with that young sister church to which the Church in the United States pledges her "fostering care during her infancy and early growth."

Generous and general contributions in its behalf from our different congregations and Sunday-schools, and from individual Churchmen, are urgently needed.

Such contributions, carefully designated "For Mexico," can be forwarded to the address of the treasurer of the league aiding the work of the Church in Mexico, given in another column, or to the treasurer of the foreign committee.

Great efforts are being made by foreign missionaries in Mexico having large appropriations of funds at their command, who are not connected with our communion, and who are therefore not in sympathy with the work we are aiding in that land, to snatch out of the hands of our sister Church in Mexico, through her deep poverty, the fruits of many years of faithful labor, prayer, and suffering on her part.

To enable that faithful branch of the Church, in the face of these cruel efforts, to continue her most important Christian labors, a most earnest appeal is now made to every loyal member of the Church to come generously to her help with such gifts as the Lord may enable them to make.

The *Diario Oficial* of March 13th, 1879, the organ of the general government of Mexico, gives a brief summary of the work that needs our hearty co-operation in that neighboring republic:

"The Mexican branch of the Catholic Church of Jesus, of which the existence commenced in 1861, has for its cathedral the old church of St. Francis, and also possesses in the capital the churches of St. Joseph and San Antonio Abad. It comprehends, also, some fifty congregations scattered throughout the country, orphanages and schools, in which more

than five hundred children are educated, and a seminary for training young men for the ministry. It publishes a weekly journal, called the *Truth*, as its organ, and reckons more than three thousand active members."

TINKERING THE CATECHISM.

For many a year the phrase, "the Shorter Catechism," has had a meaning. And that same Shorter Catechism has had a value in the eyes of Churchmen, a respect amounting to reverence. The young have studied it, not with superstition—for there is not a grain of superstition in it—but with confidence in its truthfulness, and with a belief in the doctrines whose foundations are there expressed. Men and women have for many generations looked back to their "study in it," not, indeed, with all the awe with which David spoke of his studies in the Law of God, but with a similar feeling and a just respect.

This, however, is a *clastic* age; not iconoclastic, for there are no images to break, at least within the precincts of the Church; but an age which witnesses the laying of violent hands upon anything and everything. Upon all that is written the sentence of *change, decadence, and oblivion*. We have seen canons, rubrics, and even doctrines attacked, and sometimes overthrown. Mutterings have been heard any time for twenty years past, which went to indicate that the storm might break, sooner or later, upon the Catechism. And now the storm has touched it.

"Mr. W. Burness, printer, 2 North St. Andrew street, Edinburgh," has issued on a card nine "additional questions and answers." These consist chiefly of definitions of the duties of deacons, priests, and bishops, and of confirmation. Furthermore, these questions and answers are "recommended by the Episcopal Synod of the Scottish Church," and the hope is expressed that "not only in Scotland, but also in England, Ireland, America, and the Colonies, the proposed extension may be adopted."

One English writer adds to his general sympathy with this work his feeling that "an alternative question and answer ought to be appended to the Catechism to meet the case of those who have been baptized without any godfathers or godmothers." By all means; and then let the flood-gates open wide, and "alternative questions" pour in upon the Shorter Catechism upon all possible points. For instance, one which will enable persons who do not wish to be "regenerated," nor to have their children "regenerated," in baptism to escape it. Let us have alternative questions and answers declaring that sacraments are only figments of superstitious imagination; that the Ten Commandments are practically obsolete; that a heathen man or woman may be a sponsor, or that the office of sponsor is only a matter of fashion and silver cups. We will

not say that we hope, but we certainly do expect to see innumerable "alternative questions and answers," numberless "suggested additions to the Catechism," pouring forth from the fertile mind of the day. And then where will our Shorter Catechism be? Nay, where will be that faith whose glory lies in its brevity, its simplicity, its comprehensibility, and not in its multitudinous detail of doctrines and particulars?

THE DIACONATE FOR WOMEN AND SISTERHOODS.

The *Monthly Packet*, a Church of England periodical, in a brief but thoughtful article "On the Revival of Deaconesses in the English Church," says: "Sundry attempts have been made to revive the order, but with, as yet, small success; and, while there is no lack of postulants seeking admission into sisterhoods, very few are found who are willing to become deaconesses. Why is this? Why should a religious order which claims apostolic sanction in its origin; which, till nearly the close of the third century, was the only organized form of Church work for women; and which formed as much a part of the machinery of each diocese as the male diaconate—why should it have fallen in complete abeyance for more than a thousand years? and why should its revival now prove so slow and commend itself so little to the sympathy of the Church in comparison with institutions of a later date?" It then goes on to say, in answering the question: "Much is undoubtedly due to the influence of what, for want of a better term, we must call mediaevalism, an influence which has made itself felt largely—some may think too largely—in the Catholic revival within the English Church."

The article then proceeds to account historically for the gradual substitution of "communities of women devoted to a religious life, *under a rule external to the authority of the bishop*, for the deaconess of primitive times."

It alludes to the fact that many are prejudiced against modern deaconesses because they are supposed to be Lutheran in their origin, rather than Catholic in the true sense of the word—a prejudice due entirely either to a one-sided study of the subject or to inexcusable ignorance.

After speaking of the large number of women who, either by age or temperament, are unsuited for a community life, and who yet, if organized under rule, might be an immense source of strength to the Church, the article asks: "Why should not each bishop have a band of women such as we have described, trained under his own eye, holding his license, and sent forth by him to work in the crowded parishes of his diocese, or in the diocesan penitentiary or hospital?" It refers to the

reason given by a speaker in convocation why women prefer becoming sisters to deaconesses, viz., "that those who wish to devote themselves to the religious life feel the want, even more than others, of direction"; that few women can stand alone, and that all feel, as one of the deepest needs of their nature, the want of sympathy and support—a want supplied by the organized community life; and then comes the question, Why cannot this want be met by the joint support of the central home and the diocesan organization?

It then repeats with emphasis the cry going up from all parts of England for more trained workers among the poor, the sick, and the friendless, and informs us that in response to this cry six of the English bishops have already established deaconess homes in their dioceses, where probationers can be trained and active workers find needful rest and refreshment; but that these bishops "all alike testify to the difficulty of finding ladies who have the necessary qualifications, and that some of the institutions threaten to die for want of inmates."

It would seem, then, that the Church on this side of the water is considerably in advance of our English brethren in the organization of woman's work under the apostolic and really Catholic pattern—the deaconess. Could the writer of the foregoing extracts have visited the Diocese of Long Island and sought information from its bishop, he would have found the living and practical answers to some of his questions, and equally living and practical solutions of some of his difficulties.

In that diocese there are now at work some twenty deaconesses, having charge of six organized and extensive institutions (four of them charities, two of them diocesan schools); also of the diocesan mission to the public prisons, almshouses, etc., of the city of Brooklyn; also of several parochial missions.

These workers have been trained under the bishop's eye; they bear his license; they report to him; they are under his immediate authority and supervision; and they look to him not only for direction in their several spheres of duty, but also for such direction and counsel as may be needed in their individual or collective religious life.

These deaconesses are called sisters, and, where their work will permit them to do so, they live in *community*; they live under a rule framed and enacted by the bishop, and subject to change or modification only as he may direct; they have all the strength and support, mutual sympathy and encouragement to be derived from the *community life*.

There is no conflict between the "deaconess" and the "sister," if the two types of character, association work, organization be kept within their due limitations, or combined only where circumstances justify or require the combination. The "deaconess" includes

the "sister," as the greater includes the less. The Bishop of Long Island so treats the two. He has the "sisterhood" as a living, compact reality, developed into corporate powers, bearing its own name, having its own head under himself, and yet the individuality of the diaconal office is maintained unimpaired. *Generally*, it is the office of deaconess on which the organization rests; *specifically*, and for definite uses and purposes, it expands into the community or sisterhood.

There are postulants and probationers. The former continue such during the discretion of the bishop; the latter serve at least one year, and if then accepted, after due examination, they are publicly admitted to the office of deaconess by a prescribed form of service, and are duly enrolled in the bishop's official register. When admitted, it is understood to be for life, though no vow is taken to that effect. Provision is made for withdrawal or dismissal, the reasons for either to be determined by the bishop.

The organization has the unanimous and hearty endorsement and support of the clergy and laity of the diocese, and has been welcomed and approved so often by the diocesan convention that it may be regarded as permanently engrafted upon the organic life and work of the diocese.

To what has been written one or two remarks may properly be added:

It is well known that the Bishop of Long Island has, from the start, regarded the work as one of the gravest importance—one without which his diocese would be most imperfectly equipped. It is well known, too, that, acting upon this conviction, he has habitually and constantly given to it a large share of his time and attention, both privately and officially. When he needed it, he has had the cheerful coöperation of several of his ablest and most devoted presbyters.

It is understood, too, that, in the judgment of the bishop, not one woman in ten meets the requirements. Ordinarily those who apply fail in physique; or are too sentimental, and long for the contemplative rather than the active side of the religious life; or are too infirm and unstable of purpose; or hope to secure a retreat from the world, rather than the opportunity to do serious and constant Christian work in and for the world; or yearn for a severe rule, backed by an ever-present personal authority, which shall take the place of their own sense of responsibility, their own duty of self-government according to the law of Christ. There are thousands of women who are eager to be martyrs, and yet who shrink from earnest, every-day, practical work for Christ and His Church. Such women crave what the organization in Long Island does not, and cannot, and was not intended to give.

THE CURE OF SOULS.

(Concluded.)

But, again, some persons throw themselves out of balance, and so out of rest and joy in the Holy Ghost, either by too much self-demonstration or by too much self-concealment. Of the former no one in this age needs to be reminded, though in many it needs to be held in check. The latter is exceptional, but not infrequent, and deserves mention because commonly overlooked. There are those whose life is so hid with Christ that the world knows little or nothing of them, and the Church itself takes little note of them. There is not only the hidden life, but there are also hidden saints—too much hidden for their own or the Church's good; shining with a strong light inwardly, outwardly in the shadow; some among the poor, some among the sick, some among the forsaken, some among the rich, some among those in the high places of learning and power, who veil themselves, their motives, their deeds, their sacrifices, and are content to go through life underrated, misunderstood, even misrepresented. The temple of their faith is built up like that of old, without noise of any tool—rising like the flowers in the open spaces of trackless forests, growing silently and unseen of men, casting the treasure of their beauty and fragrance immediately into the arms of God. Many of them, if it cannot be said that they are born Christians, certainly grow up into the full stature of Christians with little apparent effort, with almost no painful conflicts, and with very little formal inquiry into the grounds of what they hold. They think little of their religion, because it is not in their nature to think much. They *feel* all that others *think*. Logically they know nothing, but in the sphere of conscience and will they know everything. To the outward eye they have no method about it, and yet they are under a severe self-discipline. The Church needs to see more of them for its own benefit. They need for their own health and peace, as well as for their usefulness, more contact with all life about them. Their life is timid, cramped, powerless in its manifestations, because themselves are abnormally placed. It is for us to search after such souls and do what we can to press them more to the front, where the light that is in them shall be seen of men as the true light that cometh down from above.

(c) I come now to the case of those who will or ought to seek counsel because of ignorance or misconception touching some fundamental principle of faith or morals. It is surprising how much of both there is among those who have had the opportunity (and who seem to have used it) of religious instruction. Both pass unnoticed, excite no remark, create no discomfort, until something occurs to drive the mind in upon itself for light and guidance. Then for the first time it realizes how little it has profited by what it has heard; how, though it has seemed to be all the while learning, it has never come to the knowledge of the truth—an available, coherent knowledge at all adequate to meet the inevitable self-questionings of an awakened soul. Arrested in its course, confronted with its half-remembered baptismal obligations, or with the yet more definite and pressing form of them developed by confirmation, compelled to find answers to a score of questions respecting faith and practice, it suddenly, and with pain, perhaps, awakes to the fact that it has been

for years using words and hearing them used, words standing for matters of the most vital moment, without any sense of their real meaning. There may be a tolerably rich Christian vocabulary and yet no genuine knowledge. It is astonishing how long we may toss words about, one to another—words coined in the most approved mints, even those of inspiration itself—without being intelligently sure of what they really express. Take, for example, the terms which embody the objective verities of the Gospel, such as mediation, sacrifice, atonement, redemption, regeneration, or others representing subjective acts and frames, such as faith, repentance, grace, love, or of any one of a hundred others. Thousands of intelligent people are perfectly familiar with the terminology of Divine truth so far as sound and spelling go. Its words and phrases are heard so often that the hearer drifts insensibly into certain vague notions based on a sort of presumptive knowledge, which, in the hour of trial, when the heart far more than the head insists upon a clearer perception of its own ills and lapses, and of God's remedies for them, is no more the knowledge needed than the fog-wreaths around the mountain-tops are the mountains themselves.

And while I am on this point I may say, further, that this vagueness of view as to the recognized and accepted verbal pivots of God's truth, running all the way from obscure apprehension down to positive ignorance, hinders or defeats the preacher's work far beyond what most of us imagine. A sermon is carefully wrought out with the best learning and the nicest rhetorical art. It marches steadily on, at every step gaining in fervor and power, to its concluding appeal, which is enforced with an unction of feeling and energy of manner that ought to carry everything before them. When all is over the preacher is saddened, humiliated, perhaps discouraged to find that his message has died away on the hollow air, leaving behind it no sign, the souls he expected to reach unmoved, nothing remembered or spoken of except the style, the choice figures of speech, the apt citations from the Scriptures or from general literature. He endeavors to account for the mortifying failure. He imagines every cause but the true one. The sockets in which the joints of his sermon played, the *nexus* of his argument, in more than one instance consisted of single words or phrases, which he used with a perfectly definite meaning, but which, to the majority of his hearers, were about as intelligible as would have been so many algebraic signs. And what is more, it will not be until the preacher has left study and pulpit behind him and passed out into the actual lives, the living experiences, the hidden wants of his flock, taken up one by one, handled in individual cases and in private, that he will see why his well-forged shots have fallen short of or missed the target.

But this is not the only ignorance that will oblige awakened souls to seek for special instruction and guidance. There is another ignorance even more difficult to deal with, because more subtle in its influence and less obvious in its forms. It is no unusual thing to find a bright intellect mated with a blind conscience, much culture dwelling in close intimacy with dark and dull moral affections. Large attainments in one direction may delude us into the belief that they are equally so in another direction where our interest especially centres. This truly is a reading generation. The popular curiosity wanders

at will. The press is ubiquitous, and though not reverent on religious subjects, at times not even decently respectful, yet it gives large space to religious themes and interests. So that, though the Sunday-school and the pulpit be not taken into account and our view be confined to the secular and the religious press, we may fairly assume the existence of a considerably high average of Christian intelligence among the people. And yet what pastor has not been shocked at the ignorance on elementary questions which he has unearthed in minds of more than ordinary cultivation, and enjoying habitual contact with the best sources of religious knowledge?

The Scriptures are not read, whatever else may be, far less studied. The Church is known as very little more than an existing institution, without living roots in the past, without a great and wonderful history attesting God's presence not only in itself, but in the affairs of the world. It is needless to speak of the treatment given to the doctrines of Christianity, for it has become the fashion to decry these in favor of the moral, the sentimental, the aesthetic side of it. Few there are who find their duty or their pleasure in studying them. They are set aside and even ridiculed in some quarters as "the withered leaves," "the sapless husks," "the dry bones" of religion with which really cultured and progressive minds have no vocation to meddle. The young, as a rule, have been for a generation past, and are now being, reared in the same notions and in the practice engendered by them; and, I may add, in the ignorance and misconception which are the fruits of both.

But it is not so much of this sort of ignorance as of moral ignorance in the midst of much formal, technical knowledge of the truth that I wish to speak. God's Word, after it is done speaking to us, and its task is finished as a medium of light from heaven to earth, reminds us that after all its varied, vivid, complete communications of the Divine will to man, he may yet be almost as much in the dark as though they had not reached him. The natural man is at enmity with God; his understanding is darkened, his heart alienated, so that he cannot perceive the things of God. Spiritual truth, because it is spiritual, must be spiritually discerned. Now, it is this law which so many with whom we have to deal are constantly, persistently disregarding. They insist upon handling *intellectually* what, if it is to have power over them, must be handled *spiritually*. The guide of souls has no more stubborn difficulty to contend with. It meets him at every turn. There is only one thing left for him to do. He must, by persuasion and entreaty, bring the soul thus hindered to its knees in prayer for the light in which alone it can see light. He must deal with it as Christ dealt with those who gathered about Him in the synagogue and the temple, on the sea and the hill-side. The particulars of His dealing would be too large a subject to go into in this connection. The key to its marvellous magnetism, its irresistible power, its inexhaustible range of adaptation will not escape us if, as His deputies and ambassadors, we study as we ought the records of His character and work. The love of both, wonder at, gratitude for both drew men to Him; and, once drawn there, they caught something by the contact, call it what we may—grace, virtue, power, or what not; something that lifted the heart above the intellect, the conscience

above the understanding, the will above the propensities of the animal man, and so enabled the deaf to hear, the blind to see, and the lame to walk; and, as both cause and effect of the change, brought man into conformity with that universal law of spiritual truth, viz., that the things of the Spirit must be spiritually discerned. Now, in the work of guiding individual souls, we, as the ordained representatives of the ever-living Christ, and empowered by the Holy Ghost to carry on His ministry among men, must bring them to H^m so that He may do for them just what He did for those who of old went forth from His presence and His touch, crying out, "I was blind, and now I see; I was lame from my mother's womb, and now I walk; I had an unclean spirit, and now I am clothed and in my right mind."

Do you say such direction as this is too indefinite, that it does not give the particulars, step by step, of the true mode of treating the ignorant, and, because ignorant, the spiritually dead? I reply, the power derived upon us by Christ to teach and guide, and upon the souls whom we teach and guide, can no more be described in particulars or resolved into simpler elements, and yet do its work and be what it is, than the atmosphere which vitalizes our lungs, and through them our blood, or gravity, which holds all things in their places. It is to us one force, one energy, just as Christ, its source, is one. It is continuous in its manifestation and ubiquitous in its presence. Its objective centre is Christ himself, its subjective every soul, whether priest or layman, high or low, bond or free, that accepts and reproduces it as the one living power which can turn the sinner from his sin and bestow upon him the gift of eternal life. There are different *degrees*, but not different *kinds* of this power. Some may have more and some less of it, but what they have is all of the same kind. And woe to the pastorate that has none of it; woe rather to the man who can be content with such a pastorate, the form without the power, the body without the soul, orders without grace, the holy priesthood without a call. Erudition, culture, eloquence, personal gifts, and attractions may float a man and give him something of a figure as a preacher, but in the actual cure of souls all these are but the fringes of the garment of power. The garment itself must be woven of the Holy Ghost after the pattern of that worn by the Great Shepherd and Bishop of Souls.

PAN-ANGLICAN CONFERENCES.

How They Came About.

It is very difficult to account for the perpetuity of mistaken ideas when these have been repeatedly shown to be mistakes, and especially when these are made by persons who are supposed to be well informed in respect to facts of a public nature, and persons, too, who can have no desire whatever to propagate what is not true. Last year I happened to be in England, when, in its issue of August 23d, the *Church Times* had a leading article on the Pan-Anglican Conferences, and somewhat flippantly observed that "it is quite well-known, of course, how the first of these gatherings of Anglican prelates was got together, in 1867—namely, through the efforts of Bishops Selwyn and Gray, and in view of the Colenso difficulty." The week following an explicit statement, showing how entirely erroneous was this misrepresentation of facts,

was given in the columns of the *Church Times*, and a true account of occurrences all within the writer's personal knowledge. Very recently, however, I am informed that the excellent Bishop of Albany, in a convention charge referring to the late Pan-Anglican conference, repeated the misstatement of the *Church Times*, and gave the credit of the primary inauguration of such meetings to the late Bishop of Lichfield. Since the bishop's charge appeared in print the real facts have been brought to his notice, and he has expressed regret that he had most unintentionally made the statement, the inaccuracy of which few seemed to be aware of.

Will you, therefore, kindly allow me, in justice to our Canadian Church and my own bishop, to repeat in your columns the following facts, all of which are within my personal knowledge?

Early in the year 1864, at the time of our diocesan committee meetings, I was walking with the Bishop of Ontario near the city of Kingston. Our conversation turned upon the condition and prospects of our Anglican communion. It was a time of very lamentable distractions and divisions, and the lookout was gloomy in the extreme. The bishop then unfolded a long-cherished plan which he believed might effect that which we both desired—the consolidation of our own communion—and might also eventually lead to the union of all Christendom. The plan was, in the first place, to secure a meeting of all the English and colonial prelates of the Church of England; after this, as the next step, to invite the American bishops to a second meeting. And he thought that if such a conference or council could, in God's providence, be brought about, that then, as a third step, representatives of other Catholic communions, possibly of the great Greek Church, might come to unite their strength to ours, and so at last Rome herself might be faced by a body equally strong and compact, and by a grand council of Catholics which she should respect before the world, and be forced to come to terms of peace and union. This scheme was discussed by the bishop and myself, and at last dismissed as almost utopian. However, the following year (1865) the provincial synod met in the autumn in Montreal, and there the Bishop of Ontario told me he was about seriously, and after much consideration, to proclaim his views to his brother prelates of the upper house. I remember perfectly the doubt he expressed to me that morning with regard to the success of the proposition he was about to make—viz., that the synod should petition the Archbishop of Canterbury and convocation to summon a meeting of the bishops of the whole Anglican communion for mutual counsel and the consolidation of all the branches of the Church of England. As a matter of fact, I am able to state that the resolution embodying this proposition had been drawn up, on the way to Montreal, in the house of the late Archdeacon Patton. The archdeacon himself confirmed this statement in a letter to the *Guardian* in September, 1867. At that time there were but five bishops forming the upper house of our provincial synod, of whom the Bishops of Ontario and Quebec alone survive.

The proposition was duly made and discussed at this synod of 1865, over which presided the late revered Dr. Fulford, metropolitan. It cannot now injure any one to relate that when the day's session had terminated the Bishop of Ontario met me in the lobby, and

his first words were: "Well, I had hard work to get that through our house. They all pooh-poohed it at first, and said we should be only laughed at; so I had to stand up (which is a thing we never do) and make a speech to my four brethren of twenty minutes. The result was, they were all converted, and the memorial was carried unanimously, the metropolitan saying, 'Well, it can do no harm, at all events.' So it will go now, for good or for evil."

This was the *jus et origo* of the first Lambeth Conference, with which Bishop Selwyn or Bishop Gray had no more to say than the man in the moon, nor was it inspired at all in view of the Colenso difficulty. Providence soon ordered that the Bishop of Ontario should materially assist in the development of the great project he had started. Early in the spring of 1866 his lordship had a most serious illness, which rendered him an invalid for a considerable part of that year. During the hot summer months he was ordered to England for a change of climate, and there he had frequent interviews with Archbishop Longley, Bishop Wilberforce (then of Oxford), and other prelates. Neither Bishops Gray nor Selwyn were then in England; the one was in Cape Town, the other in New Zealand, and neither of them had anything to do with what was passing in the mother country. But a very distinguished American prelate was also providentially there at the time, and it was mainly through his influence that two of the steps contemplated by Dr. Lewis were eventually taken at once. This was the late Bishop Whitehouse, of Illinois. He, with his usual energy and persuasive eloquence, strongly urged the great importance of the matter on the English episcopate, and contributed materially to the council-union of his brethren of the United States with our English and colonial fathers.

To put all this beyond a doubt or question for the future, I may be permitted to give an extract from a letter written by the late Most Rev. Dr. Fulford immediately after the meeting of the Convocation of Canterbury in February, 1867, at which it was finally decided to comply with the Canadian memorial. It is only due to the memory of the good Bishop Fulford to say that, once the matter had been settled by his compatriots, he warmly backed up the memorial, and, being in England early in 1867, attended the meeting of convocation. Here is what he says, a few days after the decision was arrived at, in a letter written to the Bishop of Ontario, who then was at home in Canada:

"LONDON, February 14th, 1867.

"MY DEAR LORD: On every account, and not least as being the person who first proposed the address to the archbishop from our synod respecting a general synod, you will be much interested in hearing of the progress making toward such an object. Our address was brought before the bishops at Lambeth last week by the archbishop, who, having read it to us, then asked me if I had anything to say about it. After I had said what I was able in support of our address, his grace called on Bishop Whitehouse, who was with us, and he made a most effective speech, which did good service." . . .

Here we have the written testimony of one metropolitan, and, as it happens, we have also that of another, even the famous Selwyn himself, as to who was prime mover in regard to the first Pan-Anglican gathering. The Bishop of Lichfield, in his remarkable speech in con-

vocation relative to the summoning of a second conference, February 13th, 1873 (*Chronicle of Convocation*, p. 169), used these words:

"The Canadian memorial, I think, supplies an answer to that question, *the Canadian bishops*, under the Bishop of Montreal, and *at the instance of the Bishop of Ontario*, having been the first to move Archbishop Longley to convene the Lambeth Conference."

It is scarcely necessary to add the testimony of others, but among those whose influence and co-operation were secured by the Bishop of Ontario during his visit in 1866 was the present eminent Bishop of Lincoln (Dr. Charles Wordsworth). This great prelate became deeply interested in the matter, and gave all the weight of his influence to assure the success of the Canadian proposal. Last year, when a large number of prelates were entertained by him at Risholme, he presented each with a little souvenir of the visit to Lincoln; but in the fly-leaf of that given to the Bishop of Ontario his lordship wrote an affectionate Latin inscription, in which, as *Frater Fratri*, he names Dr. Lewis as the author or originator of the first meeting of all the bishops of the Anglo-Catholic communion—*Auctor primarius Synodi Lambethiana*.

Pray, sir, forgive the prolixity of this letter, but it seems right—while one is living who has had a perfect understanding of these transactions from the very first, and when there is evidently a misconception about them in the minds of so many well-informed persons; and, further, when these Pan-Anglican gatherings are likely to become of more or less frequent occurrence and exercise God only knows how serious an influence on all Christendom—to place on record whence and with whom originated the first Lambeth Conference of 1867.

T. BEDFORD-JONES, LL.D.,
Canon and Chaplain to the Bishop of Ontario.
March 26th, 1879.

SOME CURIOUS REMINISCENCES.

The Rev. Dr. Dix's kindly greeting to the Collegiate Church (printed in your paper of November 30th, 1878) called to mind some curious transactions that led to the induction of the Rev. Wm. Vesey, first rector of Trinity Church, New York.

Before the time of Benjamin Fletcher the English governors of New York looked on all denominations mostly alike; but he, having the interest of the Church of England more at heart, devised and managed to carry through the colonial assembly (September 22d, 1693) a "Ministry Act," by which two church wardens and ten vestrymen were chosen by the freeholders of the city of New York (January 9th, 1694) by major vote, whose duty it was, with two justices, to raise a poor-tax and £100 yearly for the maintenance of a good and sufficient Protestant minister to officiate there.

At a meeting of this vestry, February 12th, the act being read, it was proposed, "Of what persuasion the minister should be who is by them to be called to have the cure of souls and officiate in this city? By major vote it is the opinion of the board that a dissenting minister be called."

At a second election (January 8th, 1695) the vestry continued Dutch and dissenting as before, and there was no change favorable to the Church of England. Governor Fletcher,

in his disappointment, said an open contempt was thrown on the act of assembly in choosing such as refuse to put the act in execution. His council think the vestry should be prosecuted.

On January 26th a full vestry met and *nem con.* called Mr. Vesey to officiate in this place according to the act.

Mr. Vesey, says Governor Hunter, was bred a dissenter, and was formerly an independent minister. At the time of this call he was officiating in the Independent church at Hempstead, L. I.; but he seems soon after the call to have withdrawn from that connection, repaired to Boston, and there conformed. Samuel Sewall, in his diary, says: "July 26th, 1696: Mr. Vesey preached in the church of England, in Boston and had many auditors. He was spoken to to preach for Mr. Willard (Independent); but I am told this will procure him a discharge."

The vestry (April 12th) petition the general assembly for a construction of the law, and that body say the vestry have power to call a dissenting minister. The governor was so displeased at this that he at once prorogued the assembly, telling them that the judges, and not the law-makers, were the rightful interpreters of the law, and that no Protestant church but that of England admitted of church-wardens and vestrymen.

A seeming compromise now took place. The governor favored the Dutch with a liberal charter for their Church, and the Dutch in turn forbore further opposition to the views of the governor. So it appears to us.

January 19th, 1696, a new set of vestrymen was chosen favorable to the Church of England; and at their meeting (November 2d) a certificate was read from the Rev. Samuel Miles, of King's chapel, Boston, testifying to the religious behavior and conversation of Mr. Vesey, and that he is an educated, learned, pious, and sober man, and is "often at our communion." The vestry then gave him a call and Mr. Vesey being sent for, agreed to it, thanked them, and said he would repair to England and apply himself to the Bishop of London for orders. The vestry lent him £90 on his bond to defray the expenses of the voyage.

The Rev. John Miller (who had applied for the situation in 1694) says: "Mr. Vesey was very popular, and Gov. Fletcher seems to have induced him to conform to the Church of England so as to become rector of Trinity church. He accordingly proceeded to London, and was received into the Church of England there."

In December, 1697, Mr. Vesey came back to New York with his credentials and two commendatory letters from the Bishop of London. The vestry met on the 24th, and after reading the letters, they thought a fitter person could not be had, and unanimously called him for the third time. Mr. Vesey, therefore, personally came before the board, and informed them that he was ready to execute the function he was called to, when he should be inducted. Whereupon the board presented him to the governor for induction.

We here give a copy of the documents Mr. Vesey brought with him, and others connected with his induction, as they serve to show the watchful care the parliament took to preserve purity of doctrine in the Church and to keep out unworthy incumbents.

I. Mr. Vesey is Ordered Deacon.

By the tenor of these presents, We, Henry, by Divine permission Lord Bishop of London,

make known to all that on the 2d day of August, Anno Domini 1697, in our chapel within our palace of Fulham, Middlesex, under the protection of Almighty God conferring Holy Orders, we admitted and promoted our beloved in Christ, Wm. Vesey, A. M., of the University of Oxford, amply commended for his laudable life and his endowments of good morals and virtues, and learned in the study and knowledge of good letters, and being examined and approved by Us and others as to all things requisite in that behalf, to the Holy Order of Deacon, according to the rites and usage of the Church of England wisely provided and published in that behalf; and We have at the same place ordained him deacon ritually and canonically.

In testimony whereof, we have caused our Episcopal seal to be affixed to these presents. Given the day and year aforesaid, and in the twenty-second year of our translation.

H. London.

Mr. Vesey was ordained presbyter at the same place, on the same day, and by the same bishop.

II. Certificate of Mr. Vesey's Conformity.

Henry, by Divine permission Lord Bishop of London, to all whom these presents shall or may concern, health in our Lord God everlasting:

WHEREAS, by an act of parliament, made in the first year of our sovereign lord and lady, King William and Queen Mary, it is provided that every person at his admission to be incumbent in any ecclesiastical promotion or dignity in the Church of England shall subscribe and declare before his Ordinary, as is in the Act contained; now, know ye that this day did appear before us personally Mr. Wm. Vesey, to be admitted to the ministerial function in the city of New York, and subscribed as followeth: "I, William Vesey, do declare that I will conform to the liturgy of the Church of England as it is now by law established."

In witness whereof we have caused our seal manual to be affixed to these presents.

Dated the second day of August, 1697, and in the twenty-second year of our translation.

III. Mr. Vesey's License.

Henry, by Divine permission Lord Bishop of London, to our beloved in Christ, William Vesey, clergyman, salvation and grace.

To you, in whose fidelity, integrity of manners, knowledge of letters, sound doctrine, and diligence we have the utmost confidence, we grant by these presents during our good pleasure license and authority to perform parochial duties in the Church at New York, in the Western Hemisphere, in common prayers and other ecclesiastical services pertaining to parochial duty, according to the form prescribed in the Book of Common Prayers, provided and set forth in that behalf by the authority of the parliament of this renowned kingdom of England, and according to the canons and constitutions in that behalf lawfully established and published, and not in any other manner; you having first taken the oaths (1) as touching the royal supremacy according to the force, form, and intent thereof, and (2) of canonical obedience to us and our successors in all things lawful; you having also subscribed those three articles of the thirty-sixth chapter of the book of the Constitutions promulgated by royal authority Anno Domini 1604.

In testimony whereof we have caused our seal (which we mostly use in like cases) to be

set to these presents the 2d day of August, 1697.

(To be continued.)

LETTER FROM GERMANY.

A trial has just concluded the interest of which extends far beyond the borders of the fatherland—the government prosecution of all the prominent actors in the well-known attempt to set up a new Lourdes on German soil. The trial has indeed ended in the acquittal of all the accused, but only on a point of law; in order to establish a charge of imposture, it is necessary to prove that the fraud was conceived and carried out with a view to material gain, and this, from the nature of the case, was hardly possible. With an imposture promulgated for a religious advantage, especially where credulity plays the most important part, the law cannot interfere, and this has been the character of the Marpingen visions. But although the chief actors have escaped punishment, the ten days' trial has thoroughly sifted the pretended apparitions and miracles, has proved their baseless character, has exposed their contradictions, and shown their childishness. The visionaries have been made to affirm that black was white, the villagers were convinced of prevarication, and in some instances of perjury, and the principal miracles were disproved by medical testimony.

It was on July 3d, 1876, that three little children saw, or pretended to see, a vision of the Virgin and Child in a wood close to Marpingen (Marpingen is a small village in the extreme corner of the Rhine province, a few miles from Saarbrücken, where the first collision took place between the French and German armies, in 1870). These three girls, being only eight years of age, began to see repeated visions, and to hold conversations with the Virgin. Crowds gathered to the spot, yet none saw anything but these three. Miracles were wrought, and pilgrims began to come by hundreds, and then thousands. The bushes were cut to pieces as relics, and the earth of the place was removed as sacred. Then the civil authorities took alarm, and appealed for help to government, who sent down a company of soldiers to scatter the crowd and enclose the spot of vision. Driven from the "sacred thornbush," the children now saw visions elsewhere, and pilgrimages increased, notwithstanding the military guard. Then a Berlin detective was commissioned to proceed to Marpingen, and he very soon was able to gather up the threads of the imposture. The juvenile visionaries were judicially examined, and their story, of course, broke down. A "white appearance" seemed to be the only residuum of fact in which the three were unanimous. A few months later these three were sent to an orphanage for the further elucidation of their story, and here the matter assumed another shape. The elder of the children appears to have seen an unusually white and glistening appearance through a bush, athwart which the rays of the setting sun were thrown. It was afterward explained that this, probably, was a figure of a stooping woman, who had been washing clothes in the spring, and was spreading them out streaming wet on the bushes to be bleached, as is the manner of German washerwomen. The child reported that she had seen "a shining woman," and some one at once suggested that it must have been the Virgin. It so happened that she had been reading tracts about Lourdes, and in these tracts had met with the words, which were incomprehensible to her, but fascinating from their incomprehensibility, "I am the immaculate conception." So the child eagerly caught at the idea, proclaimed that she had seen the Virgin, whom she described exactly as she saw her painted in church, with the Child in her arms and a golden crown on her head; and, when that was believed, it was easy to go on to other visions, and to see the devil, the pope, the emblematic dove, angels, etc. Doubtless, at the last, the children got to persuade themselves that they had really seen all this, and were able, as the story proves, to see a vision whenever they chose. It was but natural, also, that while the children, separated from their ordinary surroundings, were ready to confess the truth, when they returned home they should invariably recur to their old delusions; and, as naturally, the story of the supernatural

was the one most greedily accepted by the common people.

So the government gained very little by its judicial examination of the children, and it was necessary to sift the whole matter thoroughly, after men's minds had begun to settle a little. For the success of these three children naturally bred competition, and fourteen other little girls began to see visions. It became a race between the Marpingen juveniles as to who could see the biggest vision. At the trial three of these budding seers were examined by the president, and little dots of nine deposed that they had often seen the Virgin Mary—yes, they saw her then, in the court; they had seen the devil, "all hairy, with two horns and hoofs and tail"; they had gone up a white ladder into heaven, where St. Peter had opened the door and let them in; they had looked into hell, had seen souls in purgatory, "white things, with heads and hands and feet," and so on. Even three grown men swore that they too had seen the Madonna. And the epidemic spread to other villages in the neighborhood, and school children everywhere began to dream dreams. In a few notable instances the impostures were summarily checked by the decided interference of the parish priests; one energetic man, trying to put a stop to the chamber-exorcisms of a knot of silly women, very nearly encountered the fate of the seven sons of Sceva, the Jew. Some other cases were forcibly suppressed by the police, where public scandal and immorality were the result of the visions. And other parts of Germany began to set up a Marpingen for themselves; on the eastern frontier of Prussia, in the neighborhood of Bonn, and in Bavaria, attempts were made to establish pilgrimage places. That near Bonn was put down by the clergy; that in Bavaria has tardily, and almost reluctantly, been condemned by the Ultramontane Bishop of Ratisbon; but the third attempt has established itself. At Dittrichswalde, in Prussian Posen, not far from the Russian border, the usual scene of vision and miracle has been successfully enacted. Pilgrims have journeyed to this spot in greater numbers than even to Marpingen, but the export of miraculous water seems not to have been so extensive. The bishop of the diocese—one of the few remaining in Prussia—has folded his hands and allowed the imposture to grow, and it reached such a pitch that people began to do with the Madonna apparition what they pleased, and the blasphemy culminated in one assertion, that the Virgin had consented to enter a quart bottle and to be corked in!

It would be easy to fill columns of THE CHURCHMAN with anecdotes, culled from the records of the late trial; but your readers will not care to have more proof of the ludicrous and yet terrible character of these modern visions. It was a terrible picture of the immorality induced by modern Romish teaching of legends and Madonna worship when the three "miracle-children" were proved to have confessed, retracted, and confessed again; when an old widow woman was removed from the court in custody on a charge of perjury, and went to prison with a radiant countenance, crying, "This is the way to heaven"; when a laborer and his wife affirmed that they had written every word in a certain statement, having taken a whole week to put it into shape, and a priest in court rose and confessed that he himself had written the entire paper; and when a Romish priest, editor of a leading newspaper and member of parliament, gravely declared that he believed thoroughly in the visions, but had not made up his mind whether they were of a celestial or of a diabolic origin. As for the alleged miracles, the chief of them were examined in detail, and medical evidence proved that most of them were either not cures, or only such as resulted from natural causes, while the rest were of the well-known type of hysterical lameness. We may give one example here as a specimen of many: A sickly child, scrofulous and badly fed, was entirely neglected by its parents, and allowed to lie unattended constantly in bed. The Marpingen visions occur; the mother is smitten with the prevailing mania, hurries off her child to the shrine, and from that hour it grew better. The fact was that the unwanted air and exercise stirred up the feeble health of the infant; it was thenceforward carefully tended and nourished, and of course recovered, but the generation which sought after a sign regarded it as a miracle.

April 7th, 1879.

ENGLAND.

THE FOUR NEW SEES.—The Additional Home Bishoptics Committee have issued the following statement of progress already made in raising the needed funds for the four new sees provided for by the act of last session:

I. Diocese of Liverpool.—The endowment required is £3,500 yearly. Toward this sum £300 per annum is charged by the act on the revenues of the See of Chester. Estimated capital required, say £90,000 to complete endowment; voluntary contributions promised (including £10,000 provisionally voted from the central fund), £82,000.

II. Diocese of Newcastle.—The endowment required is £3,500 per annum. Toward this sum £1,000 a year is provided by the act from the revenues of the See of Durham. A capital sum of £60,000 will therefore be required to complete the endowment. The sum which may eventually be realized from the legacy of the late Mr. T. Hedley is very uncertain, but it will be considerably less than the amount at first announced. It is also not at present available, inasmuch as it was left subject to a life interest. A subscription list has been recently opened. The Duke of Northumberland has promised £10,000, the bishop-elect £3,000, and Mrs. Abbott £1,000.

III. Diocese of Southwell.—The endowment required is £3,500 per annum. Toward this sum £300 per annum is charged by the act on the revenues of the See of Lichfield, and £500 per annum charged in like manner on the revenues of the See of Lincoln; total, £800 per annum. Estimated capital to be raised by voluntary contributions, £64,000 to complete the endowment. Contributions already promised, £19,000 (including £5,000 provisionally voted from the central fund), £31,000.

IV. Diocese of Wakefield.—The endowment required is £3,500. Toward this sum £300 per annum is charged on the revenues of the See of Ripon. Estimated capital required, say £90,000. Subscriptions promised (including £10,000 provisionally voted from the central fund), £31,000.

THE BISHOP OF DURHAM.—The consecration of Dr. Lightfoot as Bishop of Durham was to take place in London, at Westminster Abbey, at 11 A. M. on April 25th, St. Mark's day. The new bishop would naturally have preferred the Cathedral of St. Paul's, with which he has been so intimately connected as canon; but this being under the jurisdiction of the See of Canterbury, it was necessary to select some other locality for the consecration of a bishop of the northern province. Whitehall chapel, which has usually been chosen under such circumstances, being inadequate to the number expected to be present, the Archbishop of York therefore asked on this occasion for the use of Westminster Abbey, as being equally with the Royal chapels exempt from the jurisdiction of the southern primate.

A HAPPY PARISH.—The tenacity with which Englishmen hold to national customs and institutions was recently exemplified in a striking manner, on the occasion of the death of the Rev. Thomas Sutcliffe, rector of Rivington, in the Diocese of Manchester. Rivington is one of not more than a dozen parishes in all England which enjoy the privilege of filling the rectoryship by popular election. It would seem quite natural that the people of Rivington should insist upon the exercise of this privilege. But, on receipt of a very sensible letter of advice from the Bishop of Manchester, the parishioners held a meeting, and unanimously passed a resolution requesting the bishop to name a rector for them. If the new rector shall turn out to be as sensible as the other two parties to this matter, Rivington will be a very happy place to dwell in.

BAPTISM OF JEWS.—The Episcopal Jews' chapel, Palestine Place, may justly claim an honor which no church in Christendom can rival. Within its walls, since 1860, upward of 600 Jews publicly professed their faith in Christ crucified. Since December twenty-five adults and children were added to that number, and on a recent Sunday evening nine candidates stood around the baptismal font of that widely-known centre of Jewish missionary operations. It was a solemn and impressive sight to see these descendants of Abraham, all men of mature age, one after another bending their knees and vowing love and fealty to the Saviour whose name they once hated, and even dreaded to pronounce. The

ordinance of Baptism was administered by the Rev. H. A. Stern.—*Record.*

CARDINAL NEWMAN AND EARL BEACONSFIELD.

—On most Saturday afternoons in the last year of the first decade of the present century two boys, aged respectively nine and five, might have been seen playing in the grounds of Bloomsbury Square, London. The boys, both natives of the square, offered the most complete contrast to each other in appearance. The younger, whose head was profuse with long, black, glossy ringlets, was a child of rare Jewish type of beauty, and full of life and activity. The other was grave in demeanor, wore his hair close cut, and walked and talked and moved in a way which, in young people, is called "old-fashioned." He was of pure English race and Puritanical family. The names of the children denoted these differences as much as their appearance. The one was Benjamin D'Israeli; the other John Newman. Sixty-eight years have passed since then, and much has happened in the meantime, but nothing more wonderful than that the handsome little Jew boy should become a Christian and prime minister of Protestant England, and the Puritan lad a Catholic and a cardinal of the Holy Roman Church.—*Hornet.*

IRELAND.

EVENING COMMUNIONS.—An article in the *Irish Ecclesiastical Gazette* for last month draws attention to the increase of "Evening Communions" in the Irish Church, in consequence of clergymen having now to serve more than one church.

ITALY.

ENFORCEMENT OF THE LAW.—It is related by the correspondent of the *Daily News* that in the picturesque Abruzzese town of Sulmona there was recently announced the ceremony of a young lady's investiture with the veil by the abbess and Celestine nuns of Santa Scolastica (Palazzo Sardi). On the appointed day the vast hall of the Sardi palace was thronged with the best society of Sulmona and of the neighboring towns, the majority being of the fair sex:

"The mass was begun and finished, and the ceremony of investiture was about to follow, when all at once a door was flung wide open, and in marched the Procuratore del Re, the colonel of the Carabiniers, the secretary of the procuratore, and the delegate of the police. The procuratore made straight for the altar, and, mounting one of the steps, he pronounced these words: 'The function is at an end. In the name of the law I dissolve the meeting, religious orders being forbidden in Italy.'"

It is also said that the nuns received orders to quit Sulmona within twenty-four hours.

CHINA.

LARGE NUMBER OF PERSONS BAPTIZED AND CONFIRMED.—Truly, God overrules calamities for good. Commander Matthews, U. S. N., informs us that in a locality within the recent famine district in China a community have presented a large and magnificent heathen temple to what they call "the Jesus Church"; and, in the same connection, Dr. Nelson speaks, in a letter published in this number, of the baptism, in the same district, of 300 persons at one time by two of the London Society's missionaries, who have, besides, 1,000 candidates.

We have had no such great ingathering in connection with our own work in China, but the frequent baptisms which have been reported recently, and Bishop Schereschewsky's confirmation of seventy-two persons in Shanghai and vicinity, certainly show that the Lord is working with us, and confirming the Word with signs following.—*Spirit of Missions for April.*

BISHOP RUSSELL'S REPORT.—Bishop Russell reports that he confirmed ninety-eight Chinese candidates last year in Chekiang province. On Trinity Sunday he conferred Priest's Orders on three native deacons. He writes in warm terms of the progress of the training college at Ningpo, conducted by the Rev. J. C. Hoare, and pleads earnestly for funds to provide suitable buildings.

ANSWER OF THE VICEROY TO THE BRITISH CONSUL.—A mob of Chinese at Foo Chow re-

cently attacked some of the English Church missionaries and burned some of their buildings. The British consul warmly expressed his indignation to the authorities. The viceroy is reported to have replied: "My people in San Francisco have had *their* houses burned and been shamefully abused. I can sympathize with you in your indignation. You are right in your feeling."

AFRICA.

INTERESTING DISCOVERY BY BISHOP STEERE.—A most interesting discovery has recently been made by Bishop Steere of Zanzibar on the east coast. It is that the Swahili version of the Word of God, translated by himself, is intelligible to some of the tribes living around the great central lakes of Africa. The bishop says: "We have had the happiness of putting a great many copies in circulation. Even in Uganda, Mtesa, the king, understands Swahili, and the consul-general has just asked me for copies of our Swahili translations to send up to him, with the answer to his messages."

ARMENIA.

RETURN TO THE ROMAN OBEDIENCE.—The differences which have existed during the last few years among the Armenian Roman Catholics have, according to the *Constantinople Messenger*, come to an end, the Armenians having resolved to fully reenter the communion of the Church of Rome. With this view Monsignor Kupelian, the patriarch elected by the dissident anti-Hassounists in opposition to Monsignor Hassoun, has proceeded from Constantinople to Rome to make his submission to Pope Leo XIII. In the meantime, Monsignor Hassoun, the Armenian Catholic Patriarch of Cilicia, has received a telegraphic message from the pope expressing his supreme satisfaction at the return and submission of Monsignor Kupelian, and also his readiness "to receive all other dissidents, on their sincere return, with open arms and paternal clemency." Prior to his departure for Rome Father Kupelian sent in to the Porte his resignation of the functions of patriarch, to which he had been named, and notified to the Ottoman government the course he had felt it his duty to follow.

MAINE.

WATERVILLE—St. Mark's Mission.—The bishop of the diocese visited this mission on the evening of St. Mark's day, April 25th, and administered confirmation to fifteen candidates, eight of whom were baptized on the morning of the same day. The growth and progress of this new mission are very encouraging.

BOARD OF MISSIONS.—The Easter meeting of the board was held in St. Paul's church, Brunswick (the Rev. H. P. Nichols, rector), on Tuesday and Wednesday, April 22d and 23d. About twenty-five of the clergy and laity were in attendance. The opening services took place on Tuesday evening, in the presence of a congregation which filled the church. Confirmation was administered by the bishop of the diocese to eight persons. A paper was read by the Rev. H. R. Pyne, on "The Relations of Church Membership to Spiritual Life," treating the topic with scholarly care. The Rev. Mr. Gregson, of Bath, also spoke on the same subject.

On Wednesday morning the Holy Communion was administered by the bishop, who made a helpful, practical address, a large number communing. Business meetings occupied the rest of the day. A general activity was reported throughout the diocese; and also the probable loss to the diocese of a considerable number of the valued Maine clergy. At the convocation in the afternoon the Rev. Mr. Locke led a spirited exegetical discussion on the reasons of John the Baptist's question, "Art thou He that should come, or do we look for another?" In the evening Evening Prayer was conducted by the Rev. Messrs. Locke and Sawyer, with missionary addresses by the Rev. Messrs. Walker and Pyne and the bishop. A fully attended parish reception was tendered to the board later in the evening.

MASSACHUSETTS.

BOSTON—The Coming Choir Festival.—Weekly rehearsals in preparation for the next choir fe-

tival are held in the chapel of St. Paul's church, under the direction of Mr. Whitney, the conductor. The festival itself will be held in Music Hall on the evening of Wednesday, May 14th. It is hoped that the hall will be large enough to hold all who may wish to attend, which has not been the case with either of the churches used in former years. More than twenty choirs, having 430 singers, will take part in the festival. Tickets may be obtained at the ticket office, Music Hall.

The opportunity of hearing the Rev. Dr. Phillips Brooks preach the convention sermon in the morning and attending the choir festival in the evening will probably attract many Church people from different parts of the diocese.

CONNECTICUT.

HARTFORD—Trinity College.—The annual oratorical prize contest took place in the cabinet of Trinity College on the evening of Tuesday, April 22d. In accordance with the usual custom, three residents of Hartford were invited by the college to act as judges. These judges were the Rev. A. Douglass Miller, Gen. William B. Franklin, and Prof. Joseph Hall. The students competing for the prize medals and the themes of their orations were as follows: Melville Knox Bailey, of Rochdale, Mass., "Look Thou Character"; Edward Pearson Newton, Brooklyn, N. Y., "Atlantis"; David Buchanan Willson, Lancaster, Pa., "The Republic"; Morton Stone, Philadelphia, Pa., "Ignatius"; Alexander Taylor Mason, Boston, Mass., "Occupation of Paris"; and Henry Clarence Loveridge, Coldwater, Mich., "The Untold." The gold medal was awarded to Mr. Willson, and the silver medal to Mr. Bailey.

NEW BRITAIN—St. Mark's Church.—The report of this parish (the Rev. W. E. Snowden, rector) for the year ending April 14th gives the following statistics: Baptisms (infants, 21; adults, 7, 28; burials, 22; marriages, 21; confirmations (two visitations), 22; communicants registered, 227; communion alms, \$157.83; total receipts (pew-rents and contributions), \$8,787.34. The parish and Sunday-school are in a prosperous condition, and the Lenten services were much more generally attended than ever before.

NEW YORK.

NEW YORK—Midnight Mission.—The twelfth annual report of the Midnight Mission gives some interesting information of the work accomplished by the institution during the past year. Two hundred and thirty-seven persons were admitted during that period, situations were procured for 73, and the remainder, excepting 43, who remain in the institution, were sent to relatives or friends or to other institutions, or left voluntarily. Temporary shelter was given to 116, and 126 were provided with meals. Religious services were continued in the chapel with very gratifying results, regular services being held every Sunday and Wednesday, the average attendance being 400; eight inmates were confirmed and are now communicants. The ladies' committee report that work had been furnished to the inmates who understood dressmaking and embroidery. The committee held 16 meetings during the year, and taught classes in history, geography, and religious studies in the institution. The treasurer's report shows that \$7,337 were received and \$6,833 expended during the year.

Grace Church.—This church is now entirely free from the debt of \$30,000 remaining on mortgage since 1876, and the floating debt of \$7,000 caused by the erection of Grace chapel. A large amount of money was raised at Easter, 1878, and the subscriptions made on last Easter-day cleared away the remainder of the debt.

Seaman's Aid Society.—The Rev. Dr. Cooke, rector of St. Bartholomew's church, delivered the annual sermon before the New York Seaman's Aid Society on Sunday evening, April 27th, in the church of the Heavenly Rest. The annual report was read, showing that the mission is in a flourishing condition, but in need of funds and the earnest co-operation of all the friends of the sailor.

PIERMONT—Christ Church.—This parish (the Rev. J. M. Waite, rector) was formerly aided by the missionary board, but since January,

1878, when the Rev. Mr. Waite took charge as rector, it has been self-supporting, with unmistakable signs of increased activity and life. The interior of the edifice, which is of stone, has been repainted, decorated, and carpeted. The Sunday-school, under the efficient care of Mr. William Mulligan, is now in a highly flourishing condition, with a renewed and enlarged library, and a devoted body of teachers. The services are well attended, and much interest is exhibited by those who are not in connection with the church. Through the Christian liberality of a family connected with the congregation a new communion set has been provided and a bell hung in the belfry, the sound of which, for the first time on Easter-morning, called the worshippers to rejoice in our Lord's resurrection. A number of candidates are awaiting the visitation of the bishop for confirmation.

MORRISANIA—St. Paul's Church.—The signs of growth, both spiritual and temporal, in this parish are very encouraging. Three weeks before Easter the work of renovating the church commenced, the church services being held in the Sunday-school room during that time. On Easter-day services were again held in the church, the outside having been painted and the interior decorated and much improved, adding greatly to the comfort and beauty of the building, and being appreciated and enjoyed by all. The morning service was so well attended as to test the seating capacity of the church. The rector (the Rev. T. R. Harris) was assisted by the Rev. Robert Holden. The music, by the volunteer choir of the church, was good; the floral decorations were numerous and in keeping with the joyous occasion, the whole service being unusually interesting.

At the Sunday school service in the afternoon five infants were baptized. In the evening the Sunday-school festival was held and well attended, the children joining heartily in the music. Addresses were made by the rector and by the Rev. J. N. Blanchard. At this service four adults were baptized.

On Friday evening, April 18th, the bishop of the diocese visited the parish and confirmed thirteen persons, his address being very impressive. Before closing the service the bishop congratulated the congregation on the improved appearance of the church since his last visit.

During Lent all the services of the church were well attended, the average attendance being more than double that of any Lent for the last ten years. The parish has not only paid for all the improvements on the church, but since last Easter has paid off all the floating debt, amounting to several hundred dollars. This interest in the church is due in a great measure to the untiring efforts of the rector.

LONG ISLAND.

BROOKLYN—St. Luke's Church.—On the doorposts of this church there is plainly inscribed, "All sittings free. Worshippers will seat themselves." Also in the church on each pew is a card with the information, "No pews owned or rented, but free alike to all. Services sustained by voluntary offerings." This is the tenth year this church has been under this system. Members understand that there can be no special localizing of families, and strangers, therefore, may be exempt from all feelings of delicacy in seating themselves. Under this system the vestry has, by God's bounty, found less difficulty in the support of the church than it did under the pew-renting system.

While among the conservative organization of this parish there are few or none whose minds run with the ultra "ritualistic" fancies of the day, still it has long been felt that the public services rendered to the Lord of lords and King of kings should properly be of a more expressive, as well as impressive, character than those usually found in our churches. It was, therefore, very gratifying to find on Easter-day the introduction of a surpliced choir of more than thirty persons. This choir, under the efficient tuition of Mr. J. Alburtis, lately of the church of the Holy Communion, New York city, recruited mostly from raw material within two months, quite surprised the congregation with its rendition of a service after the best composers, with strength and a good degree of perfection.

Happily this has been attained under the man-

agement of the assistant minister, the Rev. J. W. Sparks, who possesses not only the spirit and taste for this "service of song," but also the faculty to lead and direct it. It is generally known that the more than forty years of hard, devoted service of the venerable rector, the Rev. Dr. Diller, had nearly worn him out. He was therefore compelled, some six months ago, to ask his vestry for an assistant, as well as leave of absence for rest. In having called, on the rector's nomination, the Rev. Mr. Sparks, the vestry and people feel an excellent choice has been made.

During the rector's late absence in Cuba Mr. Sparks has been constant and indefatigable in his labors to interest the people, especially the young, and with manifest success. The congregation has increased, the offerings for the support of the services are larger than heretofore, and a greater regard for and devotion to the services of Lent were observed, all of which is an earnest of the spiritual improvement of the people.

The writer cannot refrain from stating that the new robing and class-room of the church, now nearly completed at an expense of nearly \$1,000, is the sole offering of warden Edward Hill, in memory of his late wife and son, who in life were devoted communicants of this church.—*From a Correspondent.*

Church of the Messiah.—At Easter, 1878, this church proposed to remove its debt by subscription among its members, a work which went steadily forward during the year. At the last Easter the desired result was fully reached, and the whole burden of \$35,000 taken off, leaving the parish entirely free from any funded or floating indebtedness.

SUNDAY-SCHOOL CONVOCATION.—The fifth convocation of this season was held on Monday evening, April 21st, in Grace church, Jamaica. It was a very large gathering. A special train of five cars, crowded with clergy, superintendents, teachers, and friends, delegates from the Sunday-schools of Brooklyn, left Flatbush avenue at 6:30 P. M., and received large additions of delegates at Franklin avenue and East New York. The bishop presided. After prayers, the Rev. Henry Betts Cornwell, rector of the church of the Good Shepherd, Brooklyn, read the special paper which presented the subject of the evening, "The Sunday-school as an Educator of the Young in their Relations and Duties to the Diocese, and to the Church throughout the World." In discussing this theme the essayist urged that our children should be taught to be loyal to the Church, that they should be given to understand that they belong to the Church Catholic. Their affections should not be enlisted selfishly in the parish, which is narrow and limited, and but a small part of a great whole. The Church in its entirety, having a Divine origin and apostolic order, should be held up as better than organizations which disclaim Catholic unity. Its excellencies should be pointed out, even though this required that the defects of the denominations should not be overlooked. In this way our children should be trained in loyalty to the Church, which is, in the best sense, loyalty to Christ. In dwelling on the relations of the young to the Church throughout the world, Mr. Cornwell believed they should be interested in charitable institutions, especially those of their own diocese. Care should be taken to inform them about Church missionary work. Experience has shown that information given them in addresses by missionaries, who speak of their fields and their life and labors in remote parts of the world, is welcomed by Sunday-school children and listened to with great interest. Youths should be taught to give, and to give from pure motives. Their offerings should be not from funds given them for this purpose by their parents, but from their own money, which will be a sacrifice, and make the contribution a personal offering. The speaker felt that these details are worthy of attention because of their influence. It is very important that children should feel the moral power of the truth, and the breadth of the great enterprise of Christian effort.

The paper was fresh, instructive, sound in its views, clear in presentation, and delivered in an earnest manner, eliciting the interested attention of all.

The bishop followed with a general analysis of the subject. It is important to inquire in what

relations we stand; and then we naturally ask, What are the duties growing out of these relations? The Church has several important duties to perform, and the child can best learn how he can help the Church by learning what these duties are. They are: 1. To edify the faithful themselves. 2. To teach. The Church is a teacher, having as a serious duty to spread abroad the truth. 3. To relieve human wants in the spirit of Christ. No child is properly instructed who is not told about what is done through the charities of the Church. In these Christ is presented before our eyes as the merciful Saviour; helping, relieving, comforting the wretched and lost through the pious acts of His people. 4. To minister with missionary zeal to the masses who are sunk in heathen ignorance and depravity. The bishop deplored that selfish spirit which has too often in the past kept all Church activities within the narrow bounds of the parish. Some seemed to forget the true relation subsisting between the diocese and the parish, regarding the diocese simply as an aggregation of parishes. On the contrary, the diocese is the unit, which expresses itself in parishes.

The Rev. Dr. Paddock led in the discussion which followed. He dwelt on the moral power of the Sunday-school in connection with our scheme of lessons. He referred to the lesson of the preceding Sunday, which illustrated the vigor of the early Christian Church growing out of the Spirit of Christ. From this the children would get an idea of the breadth of the work, which is not to be limited to the parish. The Rev. Mr. Barrows thought it very desirable to attach the minds of youth to the Church, showing the beauty of it. They should be made to feel that in the Episcopal Church there is something which is worthy of love; that it is itself a power, and is to be of great good to the country in the future. Mr. Matthews said, we teach from a Book, the Word of God. We should also, he thought, teach the truth through a hymn. If we teach a child a good hymn and a good tune, it will stay with him. We ought to sing better, and ought to be careful what we sing. The bishop remarked here that it was worth a trip to Jamaica simply to hear this last statement put forth. Mr. Seth Low believed there were two ways of teaching—one by word and one by example. It seems to be assumed that all the children in our Sunday-schools are from families connected with our Church. It is not so, at least in cities. Fully one half are from families not in relation with us, but of the various denominations; some of no Church ties, some even infidel. Therefore we must first tell them that Christ is a Saviour. We would like to tell them of our Church, its history, work, etc., but the more vital precees. We would like to tell the children that they must not take the Sunday-school for a sort of children's church, all that is necessary for them. But we cannot invite them to church, for there is no room for them. The Church does not provide accommodation at Divine worship for the children who are in our Sunday-schools but not of us. We teach the children the duty of caring for missions, and invite their offerings. But what is done with the money? It is taken to support the school, buy library books, provide festivals and picnics. This is not honest. Be frank. Ask them to give on three Sundays for their own school; on the fourth to missions. Mr. Van Bokkelen maintained that the parishes should support their schools, and the scholars' offerings should be sacredly devoted to charities and missions. He illustrated by a case where this was done, and the result was large contributions to such objects and ample support of the school. Mr. Butler thought that the Sunday-school, as an educator, should seek to fix positive ideas of the Church in the minds of the young. Mr. Seth Low referred to what is known as the missionary penny, and gave its history. Each class pledges one penny a Sunday. Last year forty-four schools contributed \$428. This year forty-one have given \$437.68. It is divided equally between foreign, domestic, and diocesan missions.

The bishop inquired whether this scheme, of which Mr. Low is the originator, has been set on foot elsewhere, and Mr. Low replied that it has gone somewhat into other dioceses. The bishop thought the educational power of this scheme very great. It trains in benevolent work and character. The pecuniary results are the least

important. Mr. Tarbel thought we should be careful to teach that offerings which are made to build up the home altar are acceptable in the sight of God equally with those which are given to go far away into heathen lands. If we keep the fire burning on the home altar we shall be better able to do for the more distant objects. The Church is one.

At the conclusion of the discussion and services in Grace church, the attendants from abroad proceeded to the Town Hall, where refreshments had been provided for them through the considerate kindness of the congregation of Grace church. Although they could not have anticipated such large delegations from the various churches, their resources were equal to the emergency, and all were entertained in the most substantial manner from the well-spread tables. It was an occasion long to be remembered for both its religious and social character.

ASTORIA.—On the first Sunday after Easter the bishop of the diocese visited the parishes in Astoria. In the morning he confirmed five persons in St. George's church. In the evening he visited the church of the Redeemer. The church was crowded long before the service began. The service was said by the rector, the Rev. E. D. Cooper. The bishop delivered one of his masterly sermons upon "Rewards and Punishments"; showing conclusively from Holy Scripture that there is a reward for the righteous, and equally as great a certainty (from the same source) that there is a punishment for the wicked. The bishop confirmed twenty-two persons and addressed them.

A very touching incident occurred, which moistened many an eye. At the close of the confirmation service the bishop advanced to the lectern, and said that he desired to say a few words of congratulation to both rector and people upon the remarkable work that had been done in this young parish. He spoke in the most flattering terms of the zeal, the energy, and faithfulness of the rector, and the great spiritual blessing that had attended his labors, he (the bishop) having confirmed not less than 250 persons in this parish. The prosperity, also, of the temporalities of the church showed clearly that his people were with him, but he wished to congratulate them particularly upon the great work in which they are now engaged, viz., the paying off the entire indebtedness of the parish (amounting to \$9,000) this year, the success of which, he understood, was assured and the completion of which would be the cap-stone of the grand work so auspiciously begun, and, by the blessing of God, so successfully carried on. While the bishop was speaking, an old lady, leaning upon the arm of her daughter, presented herself before the bishop, looking up imploringly into his face, and seeming to say (in the language of Jacob of old), "Except thou bless me, I will not let thee go." A word from the rector explained it all. This aged servant of the Lord has been spared to near fourscore years, and, from age and infirmity, had found it impossible to make her way up the crowded aisle with the other members of the class. The bishop, therefore, in the most touching manner, laid his hands upon her, and blessed her in the name of the Lord. Yea, and she is blessed!

ALBANY.

EASTER IN THE ADIRONDACKS.—In the new St. Luke's church at Saranac Lake Easter-day was well observed. The church was beautifully decorated, and it would have pleased the friends who have contributed toward this work to see the many radiant faces present. At the Easter-even service fourteen persons were baptized by the Rev. Mr. Knapp. Among the Easter offerings a beautiful altar-cloth was presented by Mr. and Mrs. J. T. Souter, of New York, and also hangings for the lectern by Miss Paton, worked by her own hands. The altar-cloth is embroidered in old gold letters with the words, "Draw near with faith"; and on the hangings are the letters, Alpha and Omega.

The rector drove from Saranac Lake to St. John's Church in the Wilderness—fourteen miles—and held service there in the afternoon, the snow being still over the tops of the fences in many places.

CAIRO—Calvary Church.—Through the liberality of a member of the vestry (Mr. George

Wicker) this parish has been relieved of an indebtedness of several hundred dollars, consisting of a mortgage on the rectory and ground. The paper canceling the same was placed on the altar on Easter-morning. For years the debt has been a heavy burden upon the few Church people here. By this timely act the friends of the parish are filled with the hope of better things in the future, and a new impetus has been given to the work of this church.

ALBANY—St. Peter's Church.—At the offertory on Easter day the offerings of the congregation, amounting to over \$2,000, entirely liquidated the debt on the parish house erected three years ago.

WESTERN NEW YORK.

MEETING OF THE MISSIONARY BOARD.—This board met in St. Luke's church, Rochester, April 24th, at 10:30 A. M., present, the bishop, in the chair; the Revs. W. H. Williams, H. W. Nelson, E. J. Cooke, and Dr. Anstice, and Messrs. D. M. Dewey, P. D. Walter, C. P. Lee, and W. H. Adams.

After prayer by the bishop, in the absence of the recording secretary the Rev. Dr. Anstice was appointed to act *pro tem.* Minutes of the last meeting were read and approved. Excuses for non-attendance were presented from the Revs. W. A. Coale, C. H. Smith, S. Burford, H. V. Gardner, and Mr. J. N. Macomb, Jr.

The financial secretary reported the receipts from January 1st to April 1st at \$2,407.09, and from April 1st to date, \$883.87. The total of drafts paid to missionaries from January 1st to date is \$4,051.15. The over-draft at the last meeting of the board was \$640.65, plus the over-draft at the last convention, which was \$781.85. The present over-draft is \$1,322.56.

Letters were read from the Revs. P. Macfarlane, E. Burke, and C. B. Champlin with reference to their relations to the board; from the Rev. A. J. Warner, acknowledging the kindness of the board as expressed in its action at the last meeting; from the Revs. H. A. Duboc and A. Rumpff, expressing encouragement in their work; and from the Rev. M. B. Benton, of Ellington, and St. John's church, Youngstown, applying for stipend.

The special committee appointed at the last meeting reported the following resolution, through the Rev. H. W. Nelson:

WHEREAS, In the opinion of this board, the city parishes must, from their position, be best acquainted with the needs and condition of mission work within their limits, and also possess the ability to meet the special demands of such work; therefore,

Resolved, That this board give over into their hands, subject to the bishop of the diocese, the responsibility of inaugurating and the charge of maintaining such work.

The resolution was, on motion, after full discussion, laid on the table.

It was, on motion,

Resolved, That the financial secretary notify St. Peter's church, Westfield, under the terms of their agreement with the board, that the stipend paid their missionary will cease on the 1st of June next.

It was, on motion,

Resolved, That in view of the condition of the treasury, the stipends paid for missionary work at Hartfield and at Forestville be discontinued on the 1st of June, the board having reason to believe the withdrawal of stipend will not injuriously affect the work at those points.

The Rev. Albert Wood having presented a written statement in reference to his work in the Thirteenth ward of the city of Rochester, on motion it was

Resolved, That the board has listened to the statement of the Rev. Mr. Wood with great interest, and is gratified to learn that he is doing so useful a work, but regret that the deficiency in the treasury is so large that the board does not feel justified in making a new appropriation.

The following preamble and resolution were adopted:

WHEREAS, there appears to be a widespread feeling that something should be done to increase and deepen the interest of the clergy and the laity in the diocesan missionary work; therefore,

Resolved, That a committee, consisting of two clergymen and one layman, be appointed to mature and report at the July meeting a plan in de-

tail for the more efficient prosecution of the missionary work of the diocese, and to devise measures calculated to renew a general interest in the work of church extension within our borders.

The Rev. Dr. Anstice, the Rev. H. W. Nelson, and Mr. Cyrus P. Lee were appointed the committee.

Adjourned, to meet in July, at the call of the chairman.

HENRY ANSTICE, Rec. Sec. pro. tem.

NEW JERSEY.

BURLINGTON—*Opening of the College.*—Burlington College was reopened on Easter Monday, under the rectorship of the Rev. Edward M. Reilly, with three teachers and thirty-five pupils, and with moderate charges.

BORDENTOWN—*Laying of a Corner-stone.*—The corner-stone of a new building for the parish of Christ church (the Rev. Nathaniel Pettit, rector) was laid on April 22d. Addresses were made by the bishop of the diocese, the Rev. Dr. Foggo, of Philadelphia, and the Rev. Dr. Hills, of Burlington.

PENNSYLVANIA.

PHILADELPHIA—*Protestant Episcopal City Mission.*—The ninth annual meeting of the Board of Council of the City Mission was held in this city on Monday, April 21st, and is reported in the *Episcopal Register*. The bishop of the diocese presided, and the Rev. J. D. Newlin acted as secretary. The ninth annual report of the superintendent, the Rev. Samuel Durborow, was presented, stating that the charitable work of the City Mission, in the direction of affording temporal relief to the needy, has become a very important and increasing permanent department of its activities, especially in the case of the sick poor, through the Home for Poor Consumptives and the Sick Diet Kitchen.

During the nine years of the existence of the City Mission it has been the almoner of upward of \$90,000, which has been received and expended in its operations. The statistics show during that period 1,883 baptisms, 964 marriages, 133-137 visits to the sick poor, 1,202 funerals, 16,182 services, sermons, and addresses, 269,900 tracts and magazines distributed, 25,249 garments given to the poor, 3,578 Bibles and Prayer Books distributed, 5,861 meals and lodgings furnished, 16,263 families received nourishing food, and 1,484 coal.

The larger part of the debt upon the mission has been extinguished, and it is hoped that they may be enabled to shake off the remnant of it which still hampers their efforts before the close of the new year.

The report states the missionary statistics for the past year as follows: Number of services, sermons, and addresses, 2,401; baptisms, 234; persons confirmed, 49; marriages, 97; funerals, 126; Holy Communion, 81; Sunday-school scholars, 375; Sunday-school teachers, 44; Bible-class scholars, 36; children sent to Sunday-school, 77; number of times catechized, 106; Mothers' Meetings held, 16; number of times of Bible readings, 312; Bibles, Prayer Books, and hymnals distributed, 323; tracts and magazines distributed, 14,623; visits, general and special, 16,468; ward visits, 1,583; garments distributed, 2,739; meals and lodgings furnished, 66; families receiving coal, 195; receiving groceries, 266; pairs of new shoes, 33; loaves of bread distributed, 596.

Mr. William M. Runk, treasurer, reported that the receipts, including a balance of \$45.66 from last year, were \$15,321.87. Of the above there was expended for mission work \$5,608.10; for Clay Mission, \$178.79; Franklinville Mission, \$256.20; expenses at House of Mercy, \$159.42; general expenses of City Mission, \$1,101.42; general charities, \$2,467.06; Consumptives' and Diet Kitchen, in money, \$4,080.25, in addition to upward of \$3,000 in donations for materials for the use of the department. There is a present balance of \$66.83.

The superintendent announced that Mr. Harry Ingersoll has added to his generosity by having the building enlarged so as to provide more fully for the Sick Diet Kitchen, and, on motion, Mr. Ingersoll was tendered a vote of thanks. Previous to adjournment the following officers were elected to serve the ensuing year: Secretary, the

Rev. Dr. Thomas L. Franklin; treasurer, Mr. Wm. M. Runk.

St. Philip's Church.—On Easter-night thieves effected an entrance into this church, on Spring Garden street, below Broad. A back window was pried open. The building was ransacked and the closets in the vestry room were broken open. The robbers were evidently looking for the proceeds of a collection taken up during the Easter services. Fortunately the cash had been removed by the proper custodians. An old communion service was packed up for removal, and a bottle, which was supposed to have contained wine, but which was really filled with ink, was tampered with. The thieves did not carry anything away.

PITTSBURGH.

BRADFORD.—The Rev. A. P. Putnam, who for several years was the efficient rector of St. John's church, Franklin, has entered upon his duties as rector of the recently-formed parish in Bradford. In Bradford are 10,000 inhabitants, and Mr. Putnam's arrival has been welcomed by Church-people, who have been long without the Church's services, and by many others. Under his earnest and judicious labors there will doubtless soon be a large and efficient parish in this important town.

MARYLAND.

BALTIMORE—*Protestant Episcopal Brotherhood.*—The twenty-eighth annual meeting of this association took place at the church of the Ascension on the evening of Sunday, April 20th. The organization, which was formed in 1851, numbers many of the leading clergy and laymen of the church. It embraces in its duties the visiting of the poor and needy, the sick, the burial of its dead, and the succor of its widows and orphans. On the death of members their families are entitled to fifty dollars toward funeral expenses, and twenty dollars on the death of the wife of a member. Outside of this it ministers according to its ability to the relief of the sick strangers and destitute of the Church. The brotherhood has expended since its organization upward of \$10,000, and has about \$3,000 in the treasury.

Mr. Henry Rogers, the president, made a brief statement of the work of the organization. The other exercises consisted of an address from the Rev. A. P. Stryker, rector of St. Barnabas, and remarks from the Rev. Dr. Campbell Fair. The officers of the society are: Ex-officio superintendent, Bishop Whittingham; president, Henry W. Rogers; vice-presidents, the Revs. Arthur J. Rich, D.D., A. P. Stryker, Campbell Fair, D.D., and James Chipchase; recording secretary, John J. Ward; financial secretary, C. M. Scott; treasurer, George A. Mason.

VIRGINIA.

PETERSBURG—*Appeal.*—The Rev. Giles B. Cooke, missionary in charge of the work among the colored people in this city, writes as follows:

"On account of the lack of accommodation for our crowded school, we are compelled to build another school-house of two rooms. This school-house, with appropriate furniture, will cost about \$500. When it is remembered what is being done here for the true welfare of the colored race, in spite of bitter opposition and persecution, I believe that our brethren at the North and elsewhere will gladly respond to this urgent appeal. As one item of what is being done, I will simply state that I baptized thirty-one children on last Sunday (Easter) afternoon in the presence of a large congregation of adults and children. Please send all contributions for this purpose to our treasurer, William L. Zimmer, Petersburg, Va."

WEST VIRGINIA.

MARTINSBURG—*Trinity Church.*—On Wednesday, April 16th, the bishop of the diocese visited this church. A short service was held at half-past three in the afternoon, at which the bishop delivered an interesting address, his subject being "The Resurrection of the Body." At half-past seven o'clock the bishop preached and confirmed one candidate and addressed him. He afterward gave an interesting account of the condition of

the diocese, and also spoke encouragingly of the rector-elect, urging hearty co-operation with him in his efforts to build up Christ's kingdom in this parish. The bishop was assisted by the Rev. Wm. T. Leavell, of Hedgesville.

TENNESSEE.

MEMPHIS—*St. Mary's Cathedral.*—A new altar a memorial of the four Sisters of St. Mary who died of yellow-fever last autumn, is in process of construction, under the direction of Mr. Congdon, of New York city, which, it is hoped, will be ready for consecration on Whitsun-day. It will be erected in the cathedral, and form a fitting tribute to saintly women.

KENTUCKY.

LOUISVILLE.—The Rev. Dr. G. J. Waller departed this life on Monday, April 21st. The funeral service was said by the Rev. Drs. Perkins, Helm, and Maycock, the last accompanying the body to Shelbyville and committing it to the ground next to that of Dr. Waller's wife. His son, the Rev. G. C. Waller, the esteemed rector of Zion church, has the sympathy of a numerous body of friends.

OHIO.

CLEVELAND—*Church of the Good Shepherd.*—After morning service, on March 25th, ground was broken for the foundation of the proposed rectory for this church on Madison avenue, the memorial church of the late Alexander Varian. The first spadeful of earth was dug by Miss Varian, who, under God, has been largely instrumental in the work, and the second by the officiating minister. Afterward several members of the parish used the spade to good purpose. It is hoped that the rectory may be built and finished at once. Friends of the parish, both here and at the East, are kindly contributing to its erection.

MICHIGAN.

DETROIT—*Emmanuel Church.*—On the First Sunday after Easter this church, of which the Rev. J. T. Webster is rector, was reopened, after having been closed for several weeks for extensive enlargement. The original building, which was 60 by 30 feet, without chancel, has now been increased to 90 feet in length, with a chancel 15 feet deep, and made cruciform in shape, with a width of 70 feet across the transepts. Its seating capacity is 600, and there is also a chapel in the rear that will seat the week-day congregation. The entire building has been handsomely frescoed, and presents a very attractive appearance. The chancel window, which is very beautiful, is a memorial erected by the Young Ladies' Union for a deceased member. The parish, which is in a new portion of the city and not yet five years old, is growing rapidly, and will ere long be one of the largest in the city. The rector has just returned from a three months' absence in the South, whither his people had sent him for the benefit of his health, and he has resumed his work in a fully restored physical condition.

St. John's Church.—The Young Men's Union of this church held its anniversary services on the evening of the First Sunday after Easter, when the Rev. Dr. J. W. Brown, rector of Trinity church, Cleveland, delivered an appropriate sermon. The union is preparing to give a reception to the Rev. Dr. George Worthington, rector, who will return from the Holy Land about the middle of May.

MISSOURI.

ST. LOUIS.—Easter in this city was a very fine day, and the churches were densely crowded. The offerings, which were mainly for parochial purposes, were very large. Many of the city's parishes have reduced their indebtedness during the past year.

An Easter Surprise.—On the morning of Easter day, at the conclusion of service, the Rev. George C. Betts, rector of Trinity church, was greatly surprised in being conducted by a member of the vestry to the house No. 2403 Washington avenue, and there learning that it had been engaged, without his knowledge, as a residence for himself and his family. On reach-

ing the house, Mrs. Betts and a number of the congregation were found in waiting. It was then discovered that a year's rent for the house had been paid in advance, the house had been handsomely furnished, a year's supply of coal had been laid in, and an excellent breakfast spread in the dining-room. Mr. Betts was completely overcome by the realization of the kindness of his people.

WISCONSIN.

DARLINGTON.—There is no parish in the county in which Darlington is located. A missionary station, called Kemper Mission, has been established in Darlington for several years, and is now served by the Rev. D. A. Sanford. There is no church building, but the people meet in the court-house, which was beautifully trimmed on Easter-day with evergreens and flowers. Opposite the entrance was the motto: "Christ is risen from the dead and become the first-fruits of them that slept." There is but a handful of people in the mission. They have purchased a lot, and hope soon to be able to begin the erection of a church.

KANSAS.

LAWRENCE—Trinity Church.—The rectorship of this church is vacant by the resignation of the rector. The parish property consists of four city lots in one parcel; on which are a fine brick rectory, a stone chapel, and one of the finest churches in the State. The total value of this is about \$25,000. There is a mortgage debt of \$8,000. The free-church system prevails. The parish is weak, and can give for the coming year a rector's salary of not to exceed \$600, and the use of the rectory.

NEW YORK.

NEW YORK—Funeral of General Dix.—The funeral services of the late General John A. Dix were solemnized in Trinity church, in this city, at one o'clock on Thursday, April 24th, in the presence of a very large concourse of people. The bishop of the diocese read the opening sentences, the lesson was read by the Rev. Dr. S. H. Weston, and the Lord's Prayer and collects were said by the Rev. Dr. C. E. Swope. The service was rendered chorally by the full choir. In accordance with General Dix's personal request, the services were conducted throughout without pomp or display, although many military organizations offered their services as escorts at his funeral. At the conclusion of the service in the church, the body was deposited in the Morgan vault, in the church-yard, the bishop reading the committal service.

General Dix was born at Boscawen, N. H., July 24th, 1798. He occupied many positions of public trust during his long and useful life. He was for many years comptroller of Trinity parish, and displayed great ability in that position. In civil life he was frequently called to hold important positions. He was appointed adjutant-general of the State of New York in 1830, and at the same time administered the offices of regent of the university and commissioner of public schools. He was made secretary of State in 1833, and elected a senator of the United States in 1845. At the outbreak of the civil war he also held for a time the office of secretary of the treasury of the United States. In 1872 he was elected governor of the State of New York.

In all the relations of life General Dix gained the esteem of his fellows, in the Church and in the State, for his fidelity to all obligations of duty; and his death, after a calm and clear confession of his faith in God and our Lord Jesus Christ, and charity for all men, was a fitting close to his faithful living.

ORDINATION.

COLORADO AND WYOMING.—In Trinity Memorial church, Denver, on Thursday before Easter, April 10th—Deacon: Mr. Edward S. Gray (the Rev. M. F. Sorenson delivering the sermon).

PERSONALS.

The Rev. R. H. Barnes's address is Post-office Box 763, Yonkers, N. Y.

The Rev. Clarence Buel's address is No. 25 East Seventy-third street, New York city.

The Rev. Stephen G. Burton's address is Austin, Tex. The Rev. Daniel W. Coxe's address is Fremont, Ohio.

The Rev. George W. E. Flisse has resigned the rectorship of Christ church, Calvert county, Md., to take effect June 23d. Address Port Republic, Md.

The Rev. Dr. A. B. A. Hines has resigned the rectorship of St. John's church, Yonkers, N. Y. Address, No. 142 West Townsend street, Baltimore, Md.

The Rev. Henry H. Oberly, of West Troy, N. Y., has accepted the rectorship of Christ church, Elizabeth, N. J., to take effect on Whitson-day, June 1st.

The Rev. Edward M. Pecke has resigned the rectorship of St. Clement's church, Wilkesbarre, Pa.

The Rev. A. B. Putnam's address is Bradford, Pa.

On May 1st the Rev. Elisha Whittlesey, Corresponding Secretary of the Society for the Increase of the Ministry, assumes sole charge of the work of said society. In future all letters should be addressed to Mr. Whittlesey at 373 Asylum street, Hartford, Conn.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

Entered into rest, at Spartanburg, S. C., on Friday, April 18th, 1879, CELESTINA R., wife of Derrill H. McCollough, and daughter of the late Hon. G. A. Trenholm.

At his residence, No. 32 Clinton Place, New York, on the 23d ult., JOHN CHAMPLAIN HARISON, of Canton, St. Lawrence Co., N. Y., in the 67th year of his age.

In Salisbury, Md., on the First Sunday after Easter, entered into the rest of Paradise, Mrs. ELIZABETH HUSTON ROBERTSON, aged 69 years.

At Spring Hill, Md., on the 9th ult., entered into Life, Mr. THOMAS COOPER, aged 61 years.

At Montclair, N. J., April 23d, CATHERINE L. C. GRAY, widow of Munson Gray, and niece of the late Commodore Isaac Chauncey, United States Navy. The interment took place 26th ult., at Fairfield, Conn.

In New Milford, Conn., April 26th, 1879, ELEANOR DEY, wife of Alfred H. Noble, and second daughter of the Rev. C. G. Acly.

Entered into rest, at Austin, Texas, on Easter Monday, April 14th, 1879, MARGARET ELIZABETH, wife of the Rev. Stephen G. Burton, in the 41st year of her age.

OBITUARIES.

JOHN CHAMPLAIN HARISON.

At a meeting of the vestry of Grace church, Canton, N. Y., held on Saturday, April 26th, 1879, the following resolutions were adopted:

WHEREAS, It has pleased our all-wise Heavenly Father to remove from us by death our beloved and revered friend, John Champlain Harison; therefore,

Resolved, That we, the rector and vestry of Grace church, hereby express our heartfelt sorrow and deep sense of the loss we have sustained by the removal from our parish of one who was for several years its senior warden, and a most zealous, active, and influential member of the same; one who showed his love for the Church in a quiet and unobtrusive way by living in the steady performance of the duties he owed to her, and in being always ready with open and generous hand to aid and further her interests.

Resolved, That we further manifest our affection, respect, and esteem by testifying to the sterling integrity of character and gentlemanly bearing, and the uniform Christian deportment that marked his daily course.

Resolved, That we tender our sincere sympathy to the family of our deceased brother.

Resolved, That these resolutions be entered on the record of the vestry, a copy of the same be transmitted by the rector to the family of the deceased, and that copies be given to THE CHURCHMAN and local papers for publication.

APPEALS.

CHURCH ON LAKE WASHINGTON, MISSISSIPPI.

We wish to bring to the notice of all interested in Church work the beautiful and picturesque little church on Lake Washington, Mississippi, for which we wish to solicit contributions for the purpose of building a parsonage and repairing the church, which was severely injured by a storm last year.

This church was built before the war, but owing to the impoverished condition of the parish it has been impossible to keep the church in repair and get a minister to take charge of it for the small salary the parishioners, in their reduced circumstances, could afford to give; therefore the church has not been open since the war, except on the occasional visits of the bishop of the diocese, until last year, when it was in charge of a minister who has recently accepted a call to a neighboring State, and the parish is now without a minister. It would be impossible to get a minister unless we could build a parsonage, as it is a scattered neighborhood; and it is for this purpose that assistance is solicited. This is an unusual opportunity for building up the church, as it is the only one of any denomination in the neighborhood.

We earnestly commend this to the consideration of all earnest Church people, and hope they will help us. All contributions can be sent through the Bishop of the Diocese, the Rt. Rev. W. M. GREEN, Sewanee, Tenn.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 509 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds \$1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

ST. MARTIN'S PARISH, HAMILTON, N. C.

I gratefully acknowledge the following amounts for the erection of a church edifice in St. Martin's parish, Hamilton, N. C.: From Mrs. M. M. S., Bridgeton, N. J., \$1; a Friend, Hyde Park, Ill., \$5; Mr. Joe M. Sitzeron, Williamston, N. C., \$2; E. C. G., Santa Fe, Mexico, \$1; Bishop Atkinson, Wilmington, N. C., \$10; Mrs. E. P. Smith, New York, \$15; Mr. Collins, Brooklyn, N. Y., \$1; Mr. Benj. Maitland, Baltimore, Md., \$10; Miss H. C. Neale, New Haven, Conn., \$8; Mr. Yarrell, Williamson, N. C., \$1; the Rev. J. B. Cheshire, D. D., Tarboro, N. C., \$10; Mrs. S. S. Nash, Tarboro, N. C., \$5; Mrs. Margaret Thompson, Lewiston, N. C., \$10.

Hamilton, N. C.

MRS. MARY A. BOYLE.

THE MIDNIGHT MISSION.

The treasurer makes the following acknowledgments since the annual meeting, January 29th, viz.:

"A clergyman," through the Rev. C. T. W., \$3; N. Niles, \$5; Mrs. C. L. Spencer, \$100; X., through Trinity church, \$50; Jno. P. Haines, \$25; A friend, through Sister Emma, \$10; "Toward carpenter's bill," \$15; work done, \$8.80; "Holy Comforter," through the Rev. C. T. W., \$5; Mrs. N. E. Baylies, \$25; Mrs. Elizabeth Bayard, \$50; M. Bayard Brown, \$25; Admiral S. W. Godon, \$15; Easter offering, St. George's church, Newburgh, N. Y., \$32.73; F. Collingwood, Elizabeth, N. J., \$5; P. O. Bishop, \$30; C. W. Cable, \$75; through D. Huntington, collections by Mr. Turner, \$1.26.

Further contributions are earnestly solicited to carry us through the "dry time" of summer, free from debt. Copies of the Twelfth Annual Report are now ready, and may be had on application.

THOS. P. CUMMINGS, Treasurer,
New York, April 29th, 1879. 24 Park Place.

FOR THE AMERICAN MEMORIAL TO KEEBLE.

From the Misses Edwards, New Haven, \$10; through the Rev. C. W. Rankin, D. D., \$10.

BISMARCK CHURCH.

Received of "A. L. B." Boston, \$10, for the Bismarck church.

J. GORTON MILLER.

MISSIONARY CONFERENCE AT CLEVELAND.

The Standing Committee of the Board of Managers of the Domestic and Foreign Missionary Society make the following announcement with respect to the Missionary Conference to be held on the 15th and 16th of May in the city of Cleveland.

St. Paul's church, Thursday, May 15th.—Morning, Holy Communion, with address by the bishop of the diocese. Afternoon, informal discussion; general topic, "Missions within the United States"; Evening, General Missionary meeting—speakers, the Rev. W. J. Harris, D. D., rector of Christ church, Detroit; the Rev. Leighton Coleman, S. T. D., rector of Trinity church, Toledo; and the Rev. H. C. Riley, D. D., bishop-elect of the valley of Mexico.

Trinity church, Friday, May 16th.—Morning, Litany, with sermon by the Rev. Wm. H. Mills, rector of St. Paul's church, Erie, Penn. Afternoon, informal discussion; general topic, "Missions without the United States"; Evening, General Missionary meeting—speakers, the Rev. John Cotton Smith, D. D., rector of the church of the Ascension, New York; the Rev. Henry Anstee, D. D., rector of St. Luke's church, Rochester; and the Rev. John N. Galleher, D. D., rector of Zion Church, New York.

The bishop of the diocese will preside throughout. The meetings will be closed with the *Gloria in Excelsis*, in which, and in the singing of the hymn, the whole congregation is requested to join.

NOAH HUNT SCHENCK Chairman,
JOSHUA KIMBER, Secretary,
Committee on Missionary Meetings.

AMERICAN TRACT SOCIETY

Anniversary in the Broadway Tabernacle, corner Thirty-fourth street, Wednesday, May 1st, 7:30 P. M. Chancellor Crosby will preside. Addressed by the Rev. Wayland Hoyt, D. D., the Rev. H. M. Scudder, D. D., and the Rev. H. H. Jessup, D. D., of Syria.

Annual meeting in the Tabernacle chapel, 10 A. M., same day, for considering the work of the year and electing the Board and Committees. Voluntary addresses. The public are cordially invited.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

The "WOMAN'S UNION" MISSIONARY SOCIETY will hold a meeting in the Broadway Tabernacle, on Monday, May 5th, at 3:30 P. M. On this occasion Miss H. G. Brittan, for 17 years a missionary in the Zenanas of Calcutta, will be present and speak for the first time in New York since her return to this country.

The eighty ninth annual meeting of the Protestant Episcopal Church in the Diocese of Massachusetts will be held in St. Paul's church, Boston, on Wednesday, the 14th of May, 1879, at 9 o'clock A. M.

JOSEPH H. CLINCH, Secretary.

The Rev. Newland Maynard, rector of St. Paul's church, Brooklyn, E. D., will preach in St. Peter's church, West Twenty-first street, on Sunday evening, May 4th, at 7:30 o'clock.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you," Rev. ROBERT C. MATLACK.

1234 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY asks liberal contributions in aid of its Scholars [Post-graduates and Candidates for Holy Orders].

Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
373 Asylum street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

DR. EWER'S REPLY.

To the Editor of THE CHURCHMAN:

The Rev. Mr. Davenport, in his reply to me, reduces his objections to one point—this: That if I say our Lord's humanity, in going to the right hand of God, went out of space and time, it necessarily follows that it went out of existence. I must respectfully decline to admit the conclusion. Heaven and eternity are certainly not in space and time; and, if Mr. Davenport's conclusion is correct, we must suppose that, as the bodies of the resurrected just are entering heaven, they must instantaneously go out of existence at the very entrance, because "bodies cannot exist outside of space and time." It would seem that, in the infinite possibilities, Mr. Davenport denies that there is any other condition possible to the human body than the one single condition of which we here on earth, in the A B C of our existence, can conceive. I decline to admit that I must carry a foot-rule either to the altar or to eternity to aid my apprehension of the God-man. On the other hand, I read of the Lord's humanity that it passed through a process of gradual exaltation marked by crises. In this gradual exaltation I see a prophecy that there will come a time when the curious fingers of my understanding must drop, and when it is with wondrous gaze only that I can follow that humanity in its advancement; and afterward, a time when, in its still further exaltation, it will leave me utterly behind gazing up into the literal heavens, but seeing nothing, two men, meantime, standing at my side and rebuking me for my literalism as I gaze. Even labor confounds me. How much more, then, the further exaltation of our Lord's body when, at the resurrection, it was glorified? All I know is that two bodies cannot occupy the same space at the same time. Will Mr. Davenport have me deny that our Lord's resurrected body was a true body and essential matter? will he have me assert that it could not exist at all because it passed through a door that was closed? All I know is that bodies are tied into the network of gravitation. Would Mr. Davenport have me deny that our Lord's body was a true body, that it could not exist because it both obeyed and then was free from the power of gravitation; because it ate, and yet did not need earthly food; because, unlike all that we know or can conceive of essential matter, it could suddenly appear and disappear, be apprehended by the sense of muscular resistance, and then seem like a spirit? And who am I, that, following Mr. Davenport's lead, I should put my finger upon this point in the gradual exaltation of our Lord's humanity, and say, "Hitherto, O body, but no further; for I cannot understand how, in any further advancement, thou canst so go up to the right hand of God, to a co-participation in the power, dignity, and majesty of God, that thou mayest subsequently 'fill all things'?" Rather let me bow before and humbly accept the plain statement that He went up in order that He might "fill all things." If Mr. Davenport had confined himself to saying "I cannot understand this," one could heartily have joined him. But I decline to follow him when he says that in all the possibilities of God such further exaltation of our Lord's humanity is impossible, and must involve the destruction of that humanity. His conclusion is a *non-sequitur*. What is really involved in the fact is, that it is one of the mysteries which our faith can accept, but which our understanding cannot grasp. Mr. Davenport would seem to imply that no mystery can be true which we cannot understand. He does not assert such a thing, indeed, but his argument stands or falls with the truth of such assertion.

Mr. Davenport, it seems to me, still persists (unconsciously, it is true) in continuing in the attitude of those who stood gazing up and thinking to find our Lord in the sidereal heavens. Of course, he would say our Lord's humanity has passed beyond the spot where the line of literal vision ends; but as he stands and gazes, he bridges with mental vision the intermediate space between that spot and the spot in space where he supposes the humanity to be literally localized. And so he still continues fixedly to gaze up in wrapt attention with both literal optical and literal mental vision.

But, Mr. Editor, let me here speak of some one else, and not at all of my respected friend. In astronomical observatories clock-work is so attached to the telescope that when the latter is fixed upon a given star it is slowly moved, so that the star is kept within the field of the instrument, notwithstanding the revolution of the earth. Thus, if a telescope is fixed on a star that has just arisen, the instrument will by its machinery slowly follow that star up to the meridian, and thence down to its setting. I have no quarrel with any one whom it suits thus to stand at mental gaze upon a localized humanity of our Lord in space. But, for myself, I decline, telescope-like, to be adjusted to the necessary metaphorical clock-work, which, regulated to the complicated motions of sidereal time and the precession of the equinoxes, and to the variable elements of parallax and refraction, shall keep that Humanity within the field of my contemplation.

In the city of Ghent there is a blind guide, Vincent Maeresone by name, who conducts tourists to the sights that are to be seen in his native place. He had led us into St. Bavo Cathedral, where is a marvellous pulpit. Only once in the three days did he lose his reckoning. The pulpit was on the south side of the nave. But the poor man, with his sweet voice, had somehow got turned round. And it was very touching to see him, with his outstretched arm and finger moving up and down, pointing at nothing, as from memory he descended on the various beauties of the wonderful pulpit. "Mon papa," said his little child, who was leading him, "le chaire de vérité est ici." In my daily meditation, when I am about to place myself in the presence of my Lord, I decline to precede the act by taking paper, pencil, and logarithmic table and calculating the problem, "Whither am I to direct my mental vision? is it up, or possibly down?" And I decline to admit that Catholic theology must tumble to pieces unless it has the trigonometric theory of the Ascension for a key-stone. That theory robs us of our Christ. For who is Christ? Surely He is the God-man; and He is the God-man wherever He is. But in localizing Christ's humanity in space Mr. Davenport gives us the God-man just where His humanity is localized, and just there only. For everywhere else Christ would be God only, and not the God-man at all.

If my friend will enter into my real meaning, he will see that it does not clash with the article he quotes.

In short, I hold, and have simply desired to set forth, precisely the views touching our Lord's ascended humanity that have been expressed by Hooker in his Fifth Book.

F. C. EWER.

St. Ignatius Parish, April 21st, 1879.

CONTRIBUTIONS TO MISSIONS.

To the Editor of THE CHURCHMAN:

"The Free Church of Scotland, says the *Christian at Work*, with a membership of 1,000,000, contributes as much for missionary purposes as the whole Church of England, with its 12,000,000 adherents and unlimited wealth."

This statement is going the round of the secular papers. I have no way of getting at the figures, but am inclined to disbelieve the

fact. Would it be too much trouble to give a little information on the subject?

A CONSTANT READER.

THE OECUMENICAL SYNODS.

To the Editor of THE CHURCHMAN:

Christ commands us to "hear the Church" (Matt. xviii. 17). Paul calls it "the pillar and ground of the truth" (I. Tim. iii. 15). If these remarks apply, as some may contend, to a local church, much more do they to the universal Church. That universal Church has spoken in six oecumenical synods. I have translated all their decisions into English, but am too poor to well undertake their publication. Will any of the readers of THE CHURCHMAN take this matter off my hands? I will give my labors of years in translation to any one who will undertake the costs of publishing, and the profits shall be his.

As to the importance of these definitions, no respecter of legitimate Church authority doubts. The mere opinions of fathers are mere *individual* utterances; their *historic testimony* is of more importance, though it is only *testimony*; the decisions of local councils are of some importance, but are of only local authority; but the decisions of these six oecumenical councils, so far as they are in consonance with the New Testament, are the voice of God by His highest representative on earth—that one holy, universal, and apostolic Church which we confess in the Constantinopolitan symbol or creed. No part of them may be justly rejected unless it contradicts the New Testament doctrine, discipline, and rite which has come down from the beginning; for that would be not to hear the Church when it speaks according to Christ.

As to the *value* of those decisions of the six universal councils, I would say that though not all perfect, yet none of the formularies of the reformed communions so strongly condemn relative service, creature service, and image service, and the claims of Rome to appellate jurisdiction outside of Italy. But, alas! the ignorance prevailing regarding them is simply astounding and appalling. Hammond publishes only a *part* of them. And hundreds of the clergy hold deadly heresies which they condemn, and for which they depose. Will any person desiring to undertake the work, or to get information on it, address me at Mr. T. Whittaker's, 2 Bible House, New York city?

JAMES CRYSTAL.

PRESIDENT EDWARDS.

To the Editor of THE CHURCHMAN:

I trust that I may be pardoned for expressing regret at the article on the above subject in THE CHURCHMAN of April 19th, more especially as it was written by one so justly honored and esteemed as the venerable Dr. Coit.

Probably he intended his words, to some extent, for the readers of the *Independent*, and wrote, therefore, as from their standpoint; but the article appears in THE CHURCHMAN, and may, I fear, from the fact that it is so unguarded, do some of its readers harm.

"President Edwards," says the article, "was not the greatest divine since the days of Calvin. There were Bingham, Waterland, Bishop Butler, and others greater than he. President Edwards was a metaphysical divine, not an historical one."

Reading these words, and endeavoring to place myself in the position of a large body of the readers of THE CHURCHMAN, I found myself a good deal puzzled. And I went for help to two highly orthodox sources, to which, however, these readers, doubtless a good many of them, cannot go.

The first source was to the Rev. Dr. Staunton's Ecclesiastical Dictionary. The second was to the eloquent sermon of the Rev. Dr.

Coit himself, delivered in 1869 before the Albany Diocesan Convention.

"A divine," says Dr. Staunton, "is a person in *holy orders*, a *priest*, especially one distinguished as a *theologian*."

I give this definition without comment. And I give Dr. Coit's words of "ringing positiveness" without venturing any comment on them, for certainly they need none.

"A man who spits contradiction in the face of a nation, pronounces its most established and cherished doctrines political usurpations, that nation feels authorized to repudiate as a traitor, hangs him up by the neck, or spurns him out as an exile. Why, then, can we not pronounce the man who gives historic Christianity the lie, contradicts the nation of Christians from its birth-time until now, as a schismatic or a heretic, and fling him out with the ban of excommunication?"

H. C. RANDALL.

April 19th, 1879.

THE GENERAL THANKSGIVING.

To the Editor of THE CHURCHMAN:

I confess that I cannot see the force of the arguments which the Rev. Dr. Peters urges in favor of the new custom of saying the General Thanksgiving by priest and people. The new way is certainly an "innovation." It has not the slightest support from the text of the Prayer Book, where the use of the types shows that this prayer is to be said exactly as the preceding prayers are; nor from the character of the prayer, since the good doctor's next clerical neighbor might like *his* congregation to say the prayer For All Conditions of Men, supporting his wish by the same arguments; nor from ancient or modern weighty precedent. As to this last, I feel sure there is no *old* precedent. I find no allusion to *use* in any of the writers on the Prayer Book whose works I have here at hand, and I have just looked at Wheatly, Comber, Nichols, Sparrow, Warner, Cosin, and, to come to our own day, Blunt. I have been in many cathedrals and parish churches in England, and I never heard it there, though I have been told that it is the custom in certain churches (and they very few, and all of the "lowest" school) so to repeat the General Thanksgiving.

As for the precedent from Canada, Quebec, like most of the Canadian "cathedrals," is simply a parish church with a bishop's throne in it, and entirely under the authority of the rector; so that the local use of such a place has no more *prestige* than that of any other parish church.

Most of the other changes in our usages, which, though at first called "innovations," have spread in our churches, have been really only returns to very ancient customs, and have besides commended themselves to the devout feeling of our people. These are the use of stalls instead of "box reading-desks," the singing of the psalter, flowers for decking, the surplice in the pulpit, the occasional separation of the three offices of morning worship, and the like.

But this last change, if it becomes at all general, will put the uses of parishes at variance with each other, and so confuse the minds of worshippers; and will needlessly destroy an immemorial custom, that the priest should say the ordinary prayers, and the people, *Amen*. So I, for one, with all respect for your reverend correspondent, hope that his *use* may be confined to the few parishes in which it has been adopted.

P. S.—Compare the long and somewhat involved sentences of the General Thanksgiving with those, short and terse, of the General Confession; and I think you will see that the very structure of the prayers suggests that one was written to be said by many voices, and the other by one.

I think that the memory of the "old man in Trinity parish" must have failed him; or that

he had in mind some one of the prayers which are said in common to this day.

C. F. KNIGHT.

To the Editor of THE CHURCHMAN:

My attention was called to the eccentric custom of the repetition of the General Thanksgiving by the whole congregation, a few days since, in our daily service at the cathedral. One or two strangers present began the thanksgiving with me, but finding that none others joined, they soon stopped.

This custom, which I find prevailing in some of our churches, is, if I am not mistaken, of Irish growth, and is of a piece with a peculiar habit which prevailed in the Irish Church of repeating with the minister all parts of the service, even the absolution, in an undertone. Why this was done I cannot tell. It may have been a piece of ultra-Protestantism, to show that there was nothing authoritative or sacred in the special utterance by the priest alone.

This attempt to repeat "full," as musicians would say, the General Thanksgiving in our service led me to examine more minutely those parts of the Prayer Book which are intended to be so used.

It will be found that in those portions of the Prayer Book which are without doubt to be said either *with* or *after* the minister there are certain indications of rhythmical division and apportioned utterance easily noticeable. These are capital letters used in the printing, quite independent of the punctuation or ordinary custom of such use, but of great advantage in securing the consecutive utterance of the words by the body of the people, either when saying them *with* or *after* the minister.

As instance of such use of the capitals, take the following from the General Confession, repeat it clearly in detached phrases as indicated by the capital letters, excepting, of course, the capitals at the exclamation and the sacred names, and notice how easily it flows, and how convenient for the utterance of a large body of people: "Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen."

Take also this from the confession in the Communion service: "We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. Provoking most justly thy wrath and indignation against us."

Look also at the special prayer for Ash-Wednesday, "Turn thou us, O good Lord," and notice the solemn effect produced by repeating it in clear, distinct, rhythmical phrases, as indicated by the capitals. These capital letters, as indications of consecutive utterance, and helps to secure the same, will be found in all portions of the Prayer Book which are so to be used. They will be found in confessions, in special supplications, in the Lord's Prayer, and in the creeds, but not in the General Thanksgiving. If the General Thanksgiving were intended to be repeated by the people, would not these simple indications be found therein, as they are in the other portions of the Prayer Book which are to be so repeated? There seems to be no authority for the custom. It seems rather to be of a piece with mere fancy ritual, which is guided solely by sentiment, and not by reason and good sense. J. H. KNOWLES.

Cathedral, Chicago, April 2d, 1879.

To the Editor of THE CHURCHMAN:

The letter of Dr. Peters, on the subject of the congregation joining audibly in the repetition of the General Thanksgiving, furnishes me with an occasion to write to you, though the matter has been in my mind for a long time.

I do not wish to discuss the question of whether it is better to do the thing which he says he has introduced into his parish or not, but to deprecate the position which is so often assumed, and apparently assumed here, that a parish priest may do as he likes in such matters.

Laymen brought up in and attached to the orderly and stable worship of our branch of the Church are, at the present time, much troubled at modifications made by individual clergymen—which changes are especially noticeable where the clergyman is changed often. The idea seems to be, if I understand the matter, that, so long as a rubric does not expressly forbid, a change can be made, and should be made, in each parish where the judgment of the clergyman determines that an improvement can be had. In this way the custom of the Church, which is its common law, is set at naught, and the uniformity of our worship, of which we boast, is undermined. There would seem to be very little use in having a rubrical system at all if its interpretation and alteration are to be so entirely left to the individual judgment of each of our three thousand and more clergy.

Pardon me if I quote from a part of "Theophilus Americanus," by that great lawyer and staunch Churchman, the late Hugh Davy Evans of Maryland. On page 391 we read, in Question 12: "May not the ministers and members of a particular Church adopt ceremonies from *ancient* or *foreign* Churches, such ceremonies having been appointed by those Churches as edifying and decorous? Ans. No; *no private person*, lay or clerical, may introduce anything into a Church on his own authority. It is not his province, but it is exclusively the office of the particular Church to which he belongs to decree the ceremonies to be observed by its members; and whether such additional ceremonies as you have mentioned be derived from ancient or from modern practice, they are equally innovations and usurpations of the authority of the Church, and their introduction is equally irregular and presumptuous. It is not less an act of pride and disobedience in an individual to *introduce* into a Church what is *not ordered* by lawful authority than to *despise* what is."

For his authorities he refers to the English Prayer Book, "Of Ceremonies," to St. Augustine's "Regula ad Servos Dei," 3 (I., p. 1,273), and Hooker, V., lxxi. 7.

To put the matter in a practical shape, we laymen are taught that it is a matter of conscience for us to adhere to and obey the ruling of the Church in the matter of rites and ceremonies, while, if we happen to visit a neighboring parish, perchance we find the ruling of the Church in the concrete to be different there from what it is at home.

Our contention is that this thing ought not so to be, but that changes should only be introduced on the authority of the general convention, or, at least, of the diocesan authority.

Presumably, it may be alleged that the changes are only made in little things. This does not seem to me to be true, in the first place; and, secondly, little changes in ritual, as in other things, can be so multiplied as to make a mighty mass.

The subject, of course, deserves a fuller treatment than I, certainly, am able to give it in a communication of this kind; and it is to be hoped that it may get it in some way.

Yours, etc., Wm. G. Low.
Brooklyn, April, 1879.

THE FUND FOR POOR CLERGYMEN AND THEIR FAMILIES.

To the Editor of THE CHURCHMAN:

No one's sympathy, I would fain hope, can fail to have been aroused by the communications lately appearing in THE CHURCHMAN in regard to the meagre amount of money in the hands of the trustees of the General Conven-

tion Fund for the relief of clergymen's widows and children and of aged and infirm clergymen. It surely is an object of charity in the truest sense of the word.

But there is one very important fact in connection with this subject to which I have been hoping that some one else would direct attention. It is that in almost all the older dioceses, and in many of the younger ones, there is a fund for these same purposes; in some there are two separate funds—one for the widows and children, the other for the aged and infirm clergy. In the aggregate, a very considerable sum is contributed annually. For the years 1874-7 the amount, as reported to the general convention, from thirty-one (31) dioceses was \$195,862.09.

Many who have given through these means in their own dioceses may not feel that they can afford to add anything to the general fund. Whether they do or not, it would seem to be but right, in estimating the bounty of the Church in this direction, to take the fact thus mentioned into consideration.

Doubtless there is no room for self-gratulation even with this suggestion in mind, but it may serve to encourage those who are laboring to bring the Church to a higher plane of devotion, while it is but simple justice to those who have not been taken into account in the communications to which I have ventured (in no unfriendly way) to refer.

LEIGHTON COLEMAN.

Toledo, February 14th, 1879.

A REPLY TO "EPISCOPUS."

To the Editor of THE CHURCHMAN:

My sluggish pen was stimulated by the communication of "Episcopus" in your issue of April 12th, but second thought viewed it as a joke. This piece of pleasantry, however, is unexplained in your last number, and "silence gives consent" that "Clergymen Wanted" was written by a veritable "bishop of the Church." Well, "Episcopus" has furnished the reading Church with a curiosity, at all events, in episcopal literature. Ponder well, ye priests and deacons who seek missionary service under this "father in God," the terms upon which you can enter the favored field that enjoys his oversight!

It will not be enough that you bring to him the canonical letter of transfer from your present diocesan, that you are "not justly liable to evil report for error in religion or viciousness of life." Nor will he, at all, take for granted those ministerial qualifications with which, to ordinary mortals and to ordinary bishops, your ordination accredits you. Besides these you must bring him a "clear testimonial" from bishop, presbyter, and layman as touching your character and habits. The layman as well as the bishop must bear his witness that you are "godly," "sound in faith" and—*mirabile dictu!*—in "body" also. Alas for you if you limp ever so little with the twinges of rheumatism! for even St. Paul with his "thorn in the flesh" would find no favor under this missionary apostle. But we are only at the threshold of these episcopal "conditions." You must also be "well educated." What a pity that we have not here a *schoolmaster* as well as a bishop in disguise, so that examination on this point might take the place of testimony! You are to be "active"; but whether "the bishop" means as to heels or brain is not distinctly stated. You are to be "patient," and it is well demanded, for in all likelihood you will have need, indeed, for this "drudge amongst virtues." You must be "sensible"; a quality evidently very much needed, even by at least one member of the *upper house*. But you are to be the user of "no narcotics"; poor man, even the comfort of a cigar is withheld from you! And if, along with these qualifications, you are ready to go where you are sent and to give your whole time (no side studies allowed), you may keep house, provided you do so at

your own expense; otherwise, you "must board." In the latter case the board bill will be paid and also your travelling expenses, and you will receive "one hundred and fifty dollars besides." Is it an oversight in this statement of clerical discipline or a kind concession of the bishop that he does not prescribe how this hundred and fifty dollars shall be laid out? Is there no danger that a missionary presbyter, to say nothing of a deacon, with such a sum, will grow extravagant, and perhaps buy cigars?

But mark what contingency overhangs the applicant! If any sad soul amongst the clergy is allured by these inviting terms and shall write to this bishop's fatherly heart his story of privation and sorrow, he stands a fair chance of seeing it again *in print*. His name, however, will be suppressed by the considerateness of "Episcopus."

Surely, Mr. Editor, the graces of a prelate must be radiant and many who demands these virtues and exacts such sacrifices from his missionary clergy. But who, forsooth, is he? Let some one look him up, for is he not to be found somewhere north of the Potomac, between the Hudson and Lake Michigan? Those more anxious or curious can, perhaps, discover him at once by addressing "X. Y. Z." office of THE CHURCHMAN. But really and seriously, would not one symbol of an unknown quantity be more fitting than three to express the veiled individuality of this "bishop of the Church"?

WILLIAM G. SPENCER.
South Norwalk, Conn., April 18th, 1879.

NEW BOOKS.

ZECHARIAH AND HIS PROPHECIES, Considered in Relation to Modern Criticism, with a Critical and Grammatical Commentary and New Translation. Bampton Lectures for 1878. By Charles Henry Hamilton Wright, B.D., of Trinity College, Dublin. [New York: E. P. Dutton & Co. 1879.] 8vo, cloth, pp. 614.

This volume differs somewhat from the usual style of the Bampton lectures. The author has confined his attention to a single book of Scripture, and has produced a thorough commentary. This kind of lecture, though unlike those generally given in the Bampton course, comes fully within the scope marked out by its founder. Among the subjects assigned in his last will and testament will be found this: "To confirm and establish the Christian Faith . . . upon the Divine authority of the Holy Scriptures." The conflict between faith and unbelief involves the question of the genuineness of the biblical record, and of each of all the different books which compose it. The author has discussed very thoroughly the results of recent criticism on the prophecy of Zechariah, and has, in addition, given a new translation of the original text and critical comments on its meaning.

It will be easily seen that over six hundred pages devoted to this one book affords an opportunity for very full and, in fact, exhaustive treatment of the subject. Probably no work has ever appeared in English which contained a more complete presentation of all the points connected with this portion of the Old Testament. Without presuming to give even an outline of the contents of this volume, we simply state that, after several chapters of an introductory character, the author goes over the whole prophecy, section by section, showing what, in his opinion, was its intended meaning. The critical and grammatical notes are printed in a separate chapter, near the close of the volume.

It is worthy of mention that Dr. Wright, although "fully prepared to have altogether abandoned the traditional view as to the authorship of the second part of the book of Zechariah, had the arguments against its identity appeared to demand such a course," nevertheless, after weighing all the evidence, decides in favor of tradition. He admits that the style of the second portion is, in many respects, very different from that of the first

part. In this connection he says what we think is well worth remembering:

If we approach the examination of any book of Scripture with a resolute determination to discard all that savors of the superhuman, our judgment, even on a question of style, will be very different from what it will be if we commence our investigations in a different spirit, even though we may be fully prepared to discover in each book distinct proofs of the sacred writer's individuality, and of the times and circumstances under which he wrote.

It is somewhat curious to note that doubts respecting the authorship of the second portion started not in Germany, but in England. They were first put forth by Mede in his epistles, and were afterward transplanted to German soil.

The least satisfactory chapter in the volume is that devoted to "The Eschatology of Zechariah; or, The 'Last Things' as seen in the Light of the Old Dispensation." The author, it seems to us, takes too narrow a view of the scope of ancient prophecy. He regards "the world to come" as the present Christian dispensation. The passing away of the law of Moses was "the end of the age." He says: "It was not granted to the prophets of Israel to understand the full history of the latter dispensation, and much that was actually revealed to them concerning it was veiled under the symbols of the dispensation with which they were acquainted." The practical result of this view would be to rob the yet unfulfilled prophecies of the Old Testament of nearly all their value. We are surprised that a man, clinging as strongly as the author does to the Divine authority of the "elder Scriptures," should have been betrayed into an admission which seems to ignore that authority. We think that chapter xiii. of the Book of Zechariah contains at least some "prophecies of future events, to be literally accomplished at some epoch in the world's history." But this the author denies. "It cannot," he says, "be regarded as one designed to be literally fulfilled."

His method of interpreting the Old Testament predictions concerning the last things leaves us all afloat. Nobody knows what they mean. In fact, we have no assurance that they mean anything for us. And this suggests a danger not contemplated, it may be, by the founder of the Bampton lectures, but nevertheless one of considerable importance, namely, that of explaining away the meaning of Scripture, of holding with loyalty unquestioned to the authenticity of the sacred record, but forgetting "the power thereof." Practically, an utter misinterpretation of Scripture is just as bad as the rejection of it. We would not intimate that the author has very seriously erred in this direction, for he has not. Still, the tone of some of his sentences suggests what might have been, in a less conservative teacher, a dangerous utterance.

The volume, as a whole, though somewhat narrow in its range, compared with what the Bampton lectures have generally been, is nevertheless well worthy of a place in that rich store-house of apologetic literature. It is only mildly polemical, and as a commentary it is remarkably thorough and complete.

FAMILIAR WORDS ON THE ENGLISH CHURCH. By the Rev. R. W. Lowrie, Washington, D. C. 160 pages, with questions. [New York: Bedell & Bro.] Paper and flexible cloth and gilt edges.

This manual treats of the history of our mother Church, from the beginning of the Christian era to the consecration of Bishops Seabury, White, and Provoost, in the eighteenth century. Covering so much ground, the story is necessarily told in a rapid and sketchy way, but it is a way sufficiently full for the purposes of the ordinary reader. It is fuller while treating some portions of the period covered than others. Much attention has been given the ante-Augustine era; and the apostolic origin of the English Church receives due notice. Monkish myths are

avoided, while the good, sound scholarship of Collier and such writers has evidently been fully drawn on by the author. The work is divided into three parts: the first, from apostolic to Augustinian days; the second, from the advent of Augustine to the eve of the Normans; the third, from the Norman to the Reformation days. The early independence of the British Church is fully set forth, and the fact of her being coeval with the Italian branch of the Church Catholic frequently referred to and demonstrated from various standpoints. The identity of the pre-Reformation and the post-Reformation Church has a chapter to itself. That the Church is no new thing, but a historic continuity, is clearly shown, the important distinction between identity and condition being insisted on by the author and impressed on the reader. The book has reached a second edition. The questions at the end adapt it to the use of Bible classes and classes of those being prepared for confirmation. For lay-readers, for their week-day uses especially, it would be found excellent—the chapters (43 in number) being not too long for one reading. We can heartily say of this modest manual that there is yet a work for it to do among Churchmen, if allowed by them an opportunity.

ALL THINGS PERTAINING TO LIFE. An illustration of II. Peter i. 5, 6, 7. By Rev. Charles T. Anderson. [Philadelphia: J. B. Lippincott & Co. 1879.] Cloth, pp. 126.

The author undertakes to explain the nature of each of the seven Christian qualities which St. Peter mentions—namely, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. He also points out the relation between them. In speaking of the need and duty of brotherly kindness, he takes occasion to express his ideas—of course, he represents them as the teaching of Christ—on the subject of Christian unity. "This unity," he thinks, "does not imply a particular form of government, as prelacy or presbytery." Further on he claims that "there must be an outward manifestation of unity in order that the world may be affected by it." Still further on he disclaims all necessity or desire for "an outward, organic union." Precisely how a union can be at the same time both outward and not at all outward needs explanation. The author, like many others, indulges in superficial and contradictory sentiment, and then imagines that he is teaching Scriptural truth.

The subject in question did not require a treatise on ecclesiastical polity. It would have been better either to leave out all reference to it, or to have gone into it more thoroughly. Generally, the author's remarks on the teaching of the several parts of the text are appropriate, and will prove helpful to a certain extent. They are, for the most part, of the practical kind.

VISIONS OF THE FUTURE, AND OTHER DISCOURSES. By O. B. Frothingham. [New York: G. P. Putnam's Sons. 1879.] 12mo, cloth, pp. 269.

There are twelve of these "discourses." Two of them have texts, taken, not from the Bible, but from Alexander Pope. The preacher having discarded the authority of Scripture, is honest enough to avoid the appearance of basing his sermons upon it. The religion here offered is that which finds its source and end in humanity. It is certainly "visionary" enough, though perhaps not in the sense that the title was intended to indicate. It marks a new phase of scepticism—one worth noting. It represents unbelief of the pure dogmatic form. It stands at the opposite pole from rationalism. Mr. Frothingham is just as confident in his denial as the Pope of Rome could be in his assertions. There is no attempt to prove what is declared; no appeal to authority of any kind, either revelation or reason. Just now these visions will not have much influence on the world, for other men can dream, and dogmatize, and weave self-evolved propositions as well as

this preacher can. But, nevertheless, the book is significant from the fact that it indicates a transition.

NEW MUSIC.

Messrs. Geo. D. Newhall & Co., of No. 62 West Fourth street, Cincinnati, O., send us:

1. *The Water Wheel*; a charming song, by G. Operti, the words by the late Gen. McCullum. Suitable for mezzo-soprano or alto voice, and of moderate difficulty. Price 50 cents.

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5. *When I Left my Home in Erin*; song and chorus, by Will S. Hayes. 40 cents.

6. *Annabel Polka*, by H. J. Schonacker. 40 cents.

LITERATURE.

A CORRESPONDENT calls our attention to the fact that in his convention journal of 1876 the Bishop of Albany printed a list of about 300 books entirely suitable for Sunday-schools, and that this list has been reprinted by Pott, Young & Co.

MESSRS. POTT, YOUNG & CO. have just brought out a new edition of How's "Pastor in Parochia." For practical needs of clergymen, and of parish visitors and workers in hospitals, it is, no doubt, the most useful book of the kind ever published in this country.

D. APPLETON & CO. have republished Henry Ward Beecher's "Lectures to Young Men on Various Important Subjects." The volume is "the eldest-born" of all the author's books. It dates from the year 1844. It originally contained seven lectures. It now contains twelve—five having been since added, one on each of the following subjects: "Practical Hints," "Profane Swearing," "Vulgarity," "Happiness," and "Temperance."

WE have received from Messrs. Pott, Young & Co. a pamphlet, entitled "Evening Communions Contrary to the Teaching and Practice of the Church in all Ages," by Canon Liddon. The pamphlet was originally published in the *Christian Remembrancer*. The author has added to the article several notes, and a postscript on some points in Mr. Kingdon's work on "Fasting Communions." Canon Liddon takes very strong ground against the practice of evening communions. He thinks that since the Church changed the hour from evening to morning, on account of the scandalous abuses at Corinth, it is neither right nor safe to go back to what was the most primitive custom.

THE last volume thus far issued in the admirable series on "Poems of Places," edited by Henry W. Longfellow, and published by Messrs. Houghton, Osgood & Co., of Boston, is devoted to "The Western States." The selections are generally good, though the volume would have been quite as good if some of the pieces by Bret Harte had been omitted. The name of Joaquin Miller also occurs quite frequently in the table of contents. The extracts from his writings, however, represent his better kind of productions. It is noticeable that nearly all the poems contained in the volume are by Eastern writers. This shows that the wonders and grandeur of the Pacific side of our country have already made a deep impression upon the hearts of those who dwell by the Atlantic. And it is something to be thought of that the Western States have furnished, besides material wealth, subjects for some of our best national poetry.

THE ARTS.

A COMMITTEE has been formed, under the chairmanship of the Rev. Dr. Dix, for the purpose of placing in Trinity church a magnificent bronze lectern, as a memorial to the late Rev. Dr. Ogilby, for many years an assistant-minister in Trinity parish. Messrs. J. & R. Lamb have submitted a superb work of art for the approval of the committee. It will be at once a fitting memorial, and altogether worthy of the beautiful edifice in which it is to be placed.

ANNOUNCEMENT is made of three matinee recitals in Steinway Hall on the Thursday afternoons, May 8th, 15th, and 22d, by Mr. Franz Rummel, the famous pianist. The programme for the first recital is as follows:

Prelude and Fugue in A minor, Bach-Liszt; Suite in E major, G. F. Haendel; (Prelude, Allemagne, Courante, Air and Variations;) Sonata, Op. 57 (Appassionato), L. von Beethoven; Variations Serieuses, Op. 54, F. Mendelssohn; Faschingschwank, Op. 26, R. Schumann; (1, Allegro; 2, Romanze; 3, Scherzino; 4, Intermezzo; 5, Finale;) Berceuse in D flat, Op. 57; Impromptu in A flat, Op. 29; Valse in D flat, Op. 64, No. 1; Etudes, Fred. Chopin.

SCIENCE.

THE Congress of Americanists (*Congrès International des Américanistes*) will hold its third session at Brussels, September 23-26, and discuss during the four days subjects connected with history, archaeology, anthropology, and ethnography, linguistics and paleography. The co-operation of American scholars is cordially invited. This is one of the most practical organizations of the kind, and its proceedings, which are of great value, are printed in two volumes octavo. Member's tickets, which entitle the holder to these volumes, may be had of the Rev. B. F. De Costa, together with programmes or any desired information.

THE CORRECT USE OF THE VOICE.

Clearly demonstrated in "The Voice as an Instrument," by A. A. Pattou. Cloth, 60 pages, 50 cents. No. 33 Union Square, New York.

The New York *Times* for July 5th, 1878, says: Accepting the various technical terms illustrative of the vocal art, we may say that Mr. Pattou's little volume is devoted to "voice building." Following out, then, this metaphorical word, the author tells how the crude materials which nature gives us can be taken in the rough and fashioned, and how by dint of hard work the airiest fabric of musical sound may be perfected. As we adopt peculiar words for special subjects, rather pale reflections of German and French, Mr. Pattou talks about "the rendering," or "rendition," of a musical phrase, and for want of something better, in an excellent chapter on the art of breathing when singing, he tells how the air is to be "sipped," as if it were a cordial. The little volume rather gives the theory of how to sing, than enters into the practical details necessary for vocal instruction.

It is a preliminary book, which, in a general way, directs the attention of persons wanting to know how to sing to the numerous advantages to be derived from the careful study of the vocal machinery.

It cannot be too thoroughly impressed upon people in general that perfect vocalization is only the result of patient labor. Inspired singers,

who start all at once of themselves, get no engagements. To be perfect and thorough, as Mr. Pattou remarks, it takes as long a time to sing well as it does to become a good doctor or lawyer. Nature has given to all of us breath, a larynx, the pharynx, and organs of articulation. Care and good judgment in the use of these makes a Sims Reeves, while ignorance and abuse of these organs turns out a town crier. In making the chest the recipient of the motor element, which, when expelled, induces musical vibrations, patient study is necessary. In fact, it is not every one who knows how to breathe musically. Freedom, suppleness of all the muscles, are necessary. In taking in the air, Mr. Pattou advises that tight dresses, binding the throat and waist, should be discarded. Though your *prima donna* may be *décolleté* (and she often is so, extravagantly), her waist should never be buckled in. It is unnatural to lift the shoulders in singing, and the expansions of the lungs should be from the waist up. Audible inspiration is a vice, and mars musical effect, as much as would a series of premeditated hiccoughs. That nice appreciation which the true artist possesses of knowing precisely how much air he must sip is only acquired by dint of hard work. Great singers always hold a reserve of power. In other words, no breath is wasted. If there is any truth in an often repeated musical legend, a variation of the well-known story might be as follows: Farinelli having studied ten years, his master said, "Farinelli, you now know how to breathe; go forth. You are the greatest singer of these times."

"A single wrong principle consistently adhered to," writes our author, "may be productive of an infinite amount of mischief." It is perfectly true that ignorant masters sometimes induce their pupils to have real throat diseases, such as bronchitis and laryngitis. Beautiful natural voices, which should have been strengthened, rounded, smoothed, or supplied, have been wrecked by injudicious teaching. Nothing is worse than throat forcing. As good a page as can be found in "*The Voice as an Instrument*" is the one devoted to warn singers about "a forced and mechanical tremor imparted to the throat by simulated emotion." Such a voice seems to have no foundation, since it gives evidence of being in a tottering condition." Some of our musical readers may remember a finished singer, Ronconi, who had this sad defect. Of course, it was not simulated on his part, but arose from some vocal paralysis. A quaky voice, Mr. Pattou says, is ominous of the brevity of its career. The instrument is shaky, and must fall to pieces. Like a cracked flageolet, nothing can save it. There is the nasal voice. We may not agree with the author, "that it may proceed from disease, such as cancerous outgrowths in the pharynx itself." We would not, could not, believe that the many musical people who sing were so horribly and seriously affected. It is, we believe, rather due to what Mr. Pattou intimates, "a habit of inertness and indolence manifested in the use of the vocal organs." People talk and sing through their noses because they are too lazy to use their mouths. Though Americans sing too often nasally, the guttural effects are not as constant. The latter is more readily cured than the former, which is probably inherited. Some voices have no resonance. The vocalist sings as if through a blanket. Mr. Pattou states the reason "is because part of the vibrating air is deflected against posterior walls of the pharynx, instead of being directly emitted." A throaty voice is one wanting in elasticity. It has no finish, no snap in it, *crescendo* and *diminuendo* are impossible, and any over-exertion terminates in a crack. Of all these things Mr. Pattou's book treats, and the advice he gives will be found not only useful to those teaching singing, but to those who receive vocal instruction.

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From the Rt. Rev. J. C. Talbot, D.D., Bishop of Indiana.

I know of no one better fitted by ripe experience as a teacher, and by literary taste, to prepare just the Reader that is wanted for younger pupils. Dr. Leffingwell knows the need, and just what is wanted to supply it. His plan pleases me, and I shall adopt the book for use in schools over which I have any control.

From the late Rev. James DeKoven, D.D., Rector of Racine College, Racine, Wis.

Dr. Leffingwell's long experience in education, as well as his especial accomplishments, fit him admirably for this excellent work. There is need I believe for the book, and it will give me pleasure to introduce it into Racine College Grammar-school.

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21. }
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THROUGH JESUS CHRIST OUR LORD.

BY F. B.

'Neath spreading oak on border plain
A youthful preacher told again
Of precious gifts the Saviour brought
To souls with heavy sorrow fraught.

"He came not from His throne above
To earth with messages of love
For those whom righteousness enfolds,
But those whom sin in thralldom holds
May hear the crystal waters flow.
To Jesus such may freely go,
And find in Him the power to save
From love of sin—the spirit's grave;
Through Him may rise to truest life,
And gain the victory in the strife,
And death and hell no more shall bind,
As willing captives, heart and mind.
My friends, most fervently I pray
That you may seek without delay
The loving Lord once crucified,
Whose counsel now His own will guide,
And then to heavenly glories bring
The soul that bows before its King.
O Father! grant these words may bear
Some fruit for heaven, accepted there!"

His voice a woman heard with melting heart;
She felt in Christ she owned nor lot nor part;
A widow, with her only boy she dwelt,
Yet, oh, how strange! in prayer had never knelt,
Nor sought direction in her lonely way,
But trusted in herself, as night and day
She toiled to gain and teach all earthly lore.
Convinced of sin, she pondered o'er and o'er
Her erring course with penitential tears,
With self-distrust and thickly crowding fears.
Until the Saviour's mercy manifest,
She found His burden light, His service rest,
Her great desire to glorify His name—
To lead a life so pure, so free from blame
That guarding angels charged with tender care
No doubtful record to the skies should bear.
She yearned and prayed for those despising
truth,

Till maid and matron and the stalwart youth
Drank of the sacred sacrificial blood
Shed once for all a never-ebbing flood.

His life the Shepherd gave, His labors blest—
'Mid summer's heat He found no time for rest,
And in the bitter winter's keenest cold
He gathered still the wanderers to the fold.
Though welcome guest in every happy hour,
He wept with those who felt affliction's power;
For His beloved were taken from His side
By lack of comforts penury denied.
But never murmur rose within His heart—
"God scourgeth that His grace He may impart."

Years passed. The faithful servant on his bed
Will soon be numbered with the blessed dead:
For cross the Master gave, with patience borne,
The promised golden crown will then be worn.
There enters now a man with radiant face,
Illumined by the light of inward grace,
The stamp of God's own signet on the brow,
Henceforward more distinct and bright to grow;
Till finally, in righteous completeness,
The sanctified shall walk the golden street.
"Dear friend," to him whose summons is so
nigh,

"I come once more, 'tis privilege most high

To catch perchance some gleam through pearly gates

Left open by the angel band that waits
For those who on the river's brink abide
The joyous welcome to the other side.
Unloving and unloved, a wayward boy,
Blinded to holiness and deaf to joy.
Until the spoken word, the influence shed,
Fell on my heart and woke again the dead;
For life's best lesson wisely taught anew,
To thee my deepest thanks are justly due.
For many gently won to paths of peace,
In endless day when mortal life shall cease,
Thy spirit free shall shine as brightest star
That throws its light in darkness from afar!"
"My only hope," the dying saint replied,
"That since He lives who once for sinners died,
Through Him, without a fault, before the throne
E'en I may come to know as I am known.
Hark! 'tis a note from seraph's harp I hear,
Celestial music falls upon my ear!"

Celestial joy succeeds the holy calm,
He r aches out to grasp the Victor's palm;
Celestial glories fix the fading eye,
Celestial angels bear him up on high!

ORDERING THE CONQUEST; OR, THE LAWS OF MISSIONS.

BY THE RT. REV. C. C. PENICK.

When Jesus said, "Go into all the world and preach the Gospel to every creature," He gave a command which would call forth the best resources of His Church in all ages; the very cream of her material, mental, and spiritual powers must be freely and fully offered up ere victory shall beam over this desolated world and the songs of salvation be sung by all nations. The object of these communications is to appeal for more *mental contributions* to this greatest of works. Missions have their laws. The spiritual conquest of the world must be accomplished by a *science* truer, deeper, higher than that which led the Alexanders, Caesars, and Napoleons on to victory. That God, whose stamp of law inviolable is seen on every page of creation and nature, from the daisy's bud to the grand marshalling of heaven's countless worlds, certainly never intended the great conquest of sin, death, and hell to be the result of mere hap-hazard ventures. No, no! The New Testament is as really *the law* as the Old. And if Zion would march forth to the conquest of a world, she must advance along the highway of His law as really as did Israel when it went up to the conquest of the promised land.

If God shall bless these pages (written amid the cares of a busy life) to the arousing of thought, a deeper consideration of the principles of missions, a more aggressive theology in our seminaries and a wider, clearer, truer ordering of our missionary advances, I shall be deeply grateful, even though these results may not come for long centuries yet. I have not access to living missionaries or repositories of missionary reports to attempt anything like a generalization of this vast subject, but simply confine myself to the personal observations which the work in my own field presents. Mine is rather the report of a scout than that of a general, as practical and close to facts as I can possibly make it. Whatever the vast multitudes of Christians at home may think, I shall try to make these papers a help to the workers who may follow us to the front and fill the gaps when true men and women have fallen for Jesus and for souls. I shall, without further explanation or apology, devote the rest of this communication to the selection of a base of operations.

When the military conquest of a country is to be attempted, the aggressive nation demands of its officers the most careful and thorough investigation of everything that may aid the attempt and crown the effort with success. The weakest and most exposed side of the enemy is sought; the best highways and safest avenues of communication to that exposed position; and certainly must be sought that road of advance which will most protect the health of the army, and bring all its powers down upon the enemy in the fulness of their strength. The general of to-day would be counted a fool who should attempt to march his troops unnecessarily through malaria and exposure for weeks and months, finally, with wasted ranks and shattered nerves, to meet the enemy. Yet, alas, how often has this been done!—yea, is still being done by missionary boards and leaders of every denomination. "The charge of the Light Brigade," in all its essential parts, has been enacted a hundred times over in our mission battle-fields. And many of the Church's truest and bravest are sleeping to-day in graves made *all too soon* because "somebody blundered." Surely there will be a court-martial of reckoning some day, and the Captain of our salvation, who led Joshua and David on to victory, will demand of His Church why she does not use the powers of reason and observation for Him. Surely the obligation rests on every member of the Christian Church, with a binding power far greater than ever Hannibal felt in his oath, to see that nothing should be lacking in the plan of our missionary campaigns to ensure success. The Church needs to have a thorough survey made of the heathen world; needs a campaign map with every item of information that will enable her to economize her resources and increase the rapidity of her conquests—for *millions perish while she blunders*. Missions should no longer be ordered to follow up some man or men's pet scheme; no longer be the sporadic efforts of a few zealous souls, but should be ordered by the wisest, deepest, most thorough investigation that the Christian world can give. Once ordered, they should be pressed with the ever-accumulating strength of Christendom, until

"Jehovah's glorious Name is sung
In every land, by every tongue."

Now, to bring these general principles to bear on the missions of Africa, and to lend a few observations toward their application, I have been much impressed as well as surprised to find how generally missions in all ages have moved from east to west. Take a map showing the results of the apostolic missions, and you will find very few Churches established east of the point where St. Paul was converted; and so far as I have been able to trace the great conquest moved westward. However true this statement may prove upon further investigation (for since my attention has been called to it I have not had data nor time to investigate as widely as I wish), there is a prophecy regarding Africa that certainly is startling when applied to this principle. It is no less than the verse which is so often divided and quoted, Ps. lxviii. 31: "Princes shall come out of Egypt (*i. e.*, from eastward). Ethiopia shall soon (or suddenly) stretch out her hands to God." If we do not misinterpret this prophecy, it states the great wave of Christianity will roll over Africa from east to west, and to this view all the natural causes here point. Travellers who would cross Africa safely begin on the east side, so

as to carry their men in as good health as possible as far as they can, that the sickly district may be the last encountered. To go from west to east would be to exhaust their men the first quarter of the journey, and leave them facing the other three quarters with no strength or health to proceed. It is a common thing to see a man on the west coast who has come from the east. I never heard of one of the west coast natives crossing the continent to the east coast. The religion of Mahomet has swept westward until now its teachers trace their characters on the sands of the west coast, but all attempts to send our converts eastward have failed. The great tide of human inclination sweeps them back. The west here, as in America, is filled by migrations from the east.

Let no one say I am for deserting the "west coast missions." Far from it. What good has been and may be done here is worth the expenditure a hundredfold. But if asked, Will our west coast missions cross the continent of Africa? I answer unhesitatingly, natural causes and common-sense appear to say, No! The nature of the climate; the great highways of the country; the facilities for communication; the relative powers of the nations; the great tidal pulse of migration say, No! An African tribe cannot go back from the west coast interior. Even Liberia's eastern front is little less than one line of ruins, deserted houses, and uncared-for graves, which tell sadly of failure and disaster. We have followed the returning Africans from our own shores, and in charity and hope attempted to move on hand in hand with them; and as their national life advances our Christian conquest would also advance. Well, this is a good work, and should go on; but in my humble judgment this vast continent of perishing souls demands, and our untold resources commands, our Church, so strong and blessed, to ever stronger and wider advances. Brethren, I have written what I see and know of facts. Let our wise and great men study all in these facts that is worth studying. Let us see which way the Lord moves the pillar of fire and cloud, and advance to the help of the Lord arrayed in every power which He has lent, not only of grace and love and zeal, but common sense and prudence.

Sinoe, Liberia, February 18th, 1879.

COMPLAINT.

BY H. D. B.

Life is to me not life, but death;
I nothing see but dreariness.
Often I sink upon the earth
And weep for very weariness.
What pleasant things I had are gone;
I ask for bread, but find a stone.

WISDOM.

Yet pray, "O Jesu, be my Guide,
And satisfy my soul in drought;
Ah, let me in Thy bosom hide
From all this wilderness without!
Show me Thy better world of peace,
And let me see my troubles cease."
Then will His hands, so kind and strong,
Outreach to take thy load of care;
And when thou castest eyes along
They'll see a country, oh, so fair!
There shalt thou find a pleasant vale,
A well whose waters cannot fail;
Or if thy heaviness must stay,
With Jesus Christ to lead the way,
Thou must not fear to tread beneath
The valley of the shade of death.

THE THIRD SUNDAY AFTER EASTER.

Colossians iii. 1-7.

Verse 1 is the foundation of that which follows—"If ye then be risen with Christ." This is meant of an actual participation in Christ's resurrection, not of a moral conviction of its benefit. That which is possible is here spoken of as already occurred. Being baptized into the reality of Christ's death—that is, baptized into the covenant which assures the faithful of the benefit of that death—the reality of the resurrection follows as a consequence. But it is a contradiction in terms to be risen with Christ—that is, to share the hope of His rising—and not "to seek the things which are above."

"Above" is used in the conventional sense, according to which St. Paul speaks always, viz., that of the accepted ideas of his time regarding God and heaven. "Where Christ sitteth at the right hand of God," is one of the places which confirm the article in the Creed. "To sit on the right hand" is conventional for sharing the glory of the Father, occupying the mediatorial throne. To sit is the attitude of majesty and dominion, and the right hand is the place of honor. Literally it is "where Christ is, seated on the right hand of God." This is the motive for seeking the things that are above. This signifies seeking the heavenly life, the things which pertain to the heavenly rule; and this means the heavenly relations of all things pertaining to the earthly life.

Verse 2 repeats more emphatically the command. It is not merely to seek, but, as it is well translated, "set your affection upon." The things which are above are shown by the contrast, "not on things on the earth." That is, riches, glory, earthly comfort, whatever use perishes in the using, is not to be the object of affection.

Verse 3 gives the further motive for this, "For ye are dead." That is to say, ye have entered into the reality of participation in Christ's death. This is not simply, ye are dead to the life of this world in a merely metaphorical sense, but expresses, through faith and hope, the actual anticipation of the death in Christ—ye are partakers of Christ's death; therefore, the real purpose and end of your being is not temporal, but eternal. This is the opposite to the material and outward dying to the world of the Carthusian monks, and is an inward and transforming sense. "Your life is hid with Christ in God." This signifies that the true life, viz., the eternal, is not manifested here below, but hid, laid up in reserve, waiting to be manifested at Christ's second coming. St. Paul speaks of it as "life," viz., that only which deserves to be called life; and that life is theirs, because to be theirs. The entire place is a bold anticipation of the future, the exceeding importance of which makes it transcend anything that is present. In reading the English version one may bring out this by throwing the emphasis on "your," *your* life, i. e., that which is life to you is not the life of the present world, but that which is waiting for you, hid with Christ in God.

This last clause has been variously interpreted, but the true rendering is that Christ is also hidden in God—that is, occupies for the present the invisible throne with the Father, but shall be manifest at the second coming. The extreme reality and vividness of St. Paul's expectation of the

second coming of the Lord must be borne in mind in interpreting his epistles.

If there were any doubt of the previous interpretation, verse 4 ought to remove it. It completes the argument, and makes a continuous thought out of what would else be comparatively disconnected commonplaces. "When Christ, our Life, shall appear." This, in other words, is "to be made manifest," "to be revealed." This can apply only to the general resurrection at the last day, and this shows conclusively that the words "our life" are not used in any ethical sense, but of Him as the source and means of the life eternal. Then it is that those who are raised in Christ enter upon their resurrection. "In glory" signifies "in the glory of the Messianic kingdom," then fully to come.

Verse 5 introduces the life which is to be henceforth led by these disciples. The word "mortify" is used in the strict sense, an instance of which is to be found in the Collect for Easter-even, which collect is indeed founded on this very place. "Νεκρόσατε" is the word in the original. The rapid movement of St. Paul's thought here combines in one or two ideas. Their "members which are upon the earth" are the members of the human body, and these are taken for the affections which may reign in them. The thought to be supplied is this, "your members," in which are by nature the desires which lead to these offences—to wit: evil-concupiscence, etc. It is not permissible to give the distinction which St. Paul here sets forth. He does not repeat himself, it is enough to say, in the enumeration of sins of unchastity there made, and these were all well-known sins of the heathen. With these he couples covetousness, which, he says, is idolatry. Covetousness was the great sin of the heathen of that day, coupled with foulness of living in the ways above mentioned. St. Paul here calls it idolatry, because it was the service of Mammon, which these heathen really made the object of their worship. It was their true idol-worship, since their religious service had sunk into a mere superstitious formalism or indifferent habit. The earnest devotion of their lives was practically given to Mammon. It seems a false interpretation to understand this of the gold and silver material of the images, though this has for it some patristic authority.

Verse 6 continues the sentence, "For which things' sake," viz., because of the sins of impurity and covetousness, "the wrath of God cometh upon the children of disobedience." Cometh is here put for shall come. It does not mean in this life, but in the judgment-day. The whole passage is a transfer of tenses into the present of that future day, as if it were already at hand. "Ye are dead; risen in Christ. God's wrath is descending on the unbelieving." All is written as if instant and impending. The children of disobedience may read, "Children of the disobedience," as "they of the circumcision," for instance, is used to denote a class. This means all who refuse the Gospel invitation, whether Jews or Gentiles.

Verse 7 should rather read, "with whom ye walked," referring to the children of disobedience, not to the sins before enumerated. This "walking" does not mean actual intercourse and companionship, but likeness of life and practice, to whom ye once were like, when ye were living in such things. The preferable reading is here *τοιότοις* for *αὐτοῖς*. This rendering takes away the tautology of the Authorized Version, which would make the first member of the sentence and the last

merely repetitions of the same thing. It is needless to say that they walked in these sins so long as they lived in them, but is a forcible truth when put thus: "The children of the disobedience, to whom ye once belonged (and therefore were obnoxious to the wrath of God) while ye did like things."

THE CHRISTIAN'S ASPIRATION AND RENUNCIATION IN BAPTISM.*

BY THE REV. J. I. MOMBERT, D.D.

Colossians iii. 1-9.

The resurrection of our Lord may be said to have been consummated in His ascension and session at the right hand of the Father. In the communion of Baptism the Christian has only attained the resurrection we commemorate on Easter-day (when this epistle is read); the attainment of the higher and highest stage of the resurrection in the ascension is the end of his aspiration.

Our conformity to the death and resurrection of our Lord is spiritual (Col. ii. 12); and we define the analogy of the figure thus: As the Lord Jesus Christ rose bodily from the dead, and ascended to heaven, because He no longer belonged to the earth, so in like manner must those who are spiritually risen with Him strive and aspire to ascend spiritually to Him, for He is the pole-star and magnet that ever attracts them.

This thought is beautifully expressed in the Collect for Ascension-day (traced back to the Sacramentary of Gregory, A.D. 590).

In the use of the term "spiritual," which to many persons may not convey a very clear idea, we should be careful to state that it comprehends not only the entire range of strictly religious emotions, but also the whole of our moral nature, for the parenetic character of the remainder of this and a portion of the next chapter lays great stress on Christian morality. The communion of our resurrection with that of Christ, therefore, is both spiritual and moral; and the exhortation to "seek those things that are above," "to set our affection on things above," imports that our hearts and minds should seek for satisfaction and happiness in heaven, that we should "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14); lay up and secure "treasure in heaven," even as the Lord taught: "For where your treasure is, there will your heart be also" (Matt. vi. 20, 21). In such a life of heavenly aspiration there is nothing unreal, impracticable and extravagantly enthusiastic, but it is throughout practical, and founded as well as conducted on the essentially Christian and elevating thought that the Christian has a *solidarity* in heaven, that is, he has a joint interest in heaven; heaven is his home (Phil. iii. 20); in heaven is his Saviour; heaven is the place he already frequents, to make earth more of heaven, to enjoy heaven upon earth. The "things on the earth, as far as they are necessary and conducive to our happiness, receive the impress and become the gifts of heaven; we hold all things in God and God in all things."

Dead to the world, dead to sin, the *new life* that animates and quickens the Christian to holiness and purity in aim and action, is drawn from communion with and participation in the resurrection of his Lord. It is "hid with Christ in God"—hid in that the outward appearance and condition of the fol-

lowers of Jesus often affords no clue to the imperishable wealth and superexcellent glory that makes them beautiful *within*; "as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II. Cor. vi. 9, 10).

This *hidden* life presents a double aspect. 1. Its mind and end are internal, eyeing not what is visible and earthly (as worldlings do), but that which is invisible and heavenly, the kingdom of God and His righteousness. 2. It is undisturbed and unaffected by outward reverses, trials, suffering, and persecution; "though our outward man perish, yet the inward man is renewed day by day" (II. Cor. iv. 16). The strength and hidden vitality of that life gave us the heroes of the Faith, and the martyrs, whose blood was the seed of the Church. Those who, with every bent and energy of will, mind, and heart on the stretch, yearn and strive for things not seen and eternal, united as they are with Christ, and in virtue and because of their union and communion with Him become partakers of His sufferings, so in like manner shall they become the sharers of His glory. Then the hidden shall be revealed, and the triumphant glory of the King in His beauty, of the Judge in His majesty, shall be the perennial felicity of His followers—the children of God, the members of His body, the inheritors of eternal life. They shall reign with Christ.

Such being the high destiny of the participants in the death and resurrection of Christ, it is fitting that their aspiration after heavenly things should be marked and accentuated by the renunciation of earthly things. The apostle now introduces a new figure to describe the nature of these earthly things. The figure is that of the body of the natural man, with its lusts and desires, which, as being essentially earthly in aim, pursuit, and practice, and therefore diametrically opposed to the spiritual man and his aspirations, must be *killed*, for to mortify is to kill. How are we to reconcile the seeming inconsistency, if not contradiction, of this exhortation and the preceding assertion that we are dead (verses 2 and 3)? One who is dead need not be killed. This is by no means difficult. In the former statement St. Paul represents the Christian *objectively*, as he appears in the economy of grace, or, as we might say, in the light in which he is regarded by God, as dead and risen with Christ; in the latter the Christian is introduced *subjectively*, as he is in reality, engaged in the actual conflict and warfare with sin—the Divine life implanted in his soul, and seeking gradually the entire subjugation of every member, *i.e.*, passion, emotion, or desire, to the law of God. The whole of that terrible spiritual conflict is depicted with peerless force in the superb seventh chapter of the Epistle to the Romans, and culminates in the exclamation, "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So, then, with the mind I myself serve the law of God; but with the flesh the law of sin."

Among the members to be killed are specified, first of all, the various forms of fleshly lusts which war against the soul. The lower or animal part of our nature is the source which is apt to send its venom to every member of the body, and to imbrute the higher or immortal part. The enumeration is exhaustive,

and deals with every form of excess and indulgence, from its incipient promptings to its unchecked and ungovernable exercise. Without attempting a detailed examination, which would lead us altogether too far, it is necessary to guard against the erroneous idea that the flesh, as such, is to be killed, for that would involve consequences as fatal to human happiness as to the existence of the race. It is the *sinful* flesh that is to be killed; the right eye or the right hand that offend; unholy, unlawful, and impure thoughts, desires, and actions are to be killed, to make room for the unobstructed and free course of the new life through every part of our moral being (see verse 10, cf. ii. 18). In addition to these fleshly lusts, the apostle mentions also covetousness, which, in its way, is as pernicious and debasing as any of the former. The two go often hand in hand, and while the excessive indulgence of the one brutalizes its devotees, that of the other makes them idolaters. A similar juxtaposition of ideas may be seen in I. Tim. vi. 9, 10; Eph. v. 3-5; I. Cor. v. 10.*

The utter incompatibility of such a debased, imbruted, and idolatrous course of life with a life that is hid with Christ in God is strongly asserted in the words that for the sake, on account of those things, "the wrath of God cometh on the children of disobedience," not only in the world to come, but very frequently already this side the grave. The children of disobedience are those who, contrary to the Divine will, indulge in those vices: "They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate" (Tit. i. 16); and the Colossian Christians, who were chiefly converts from paganism, and had therefore been brought up in a system which not only sanctioned, but commended and encouraged the vilest and most debasing carnal excesses (see Rom. i. 21-32), might from their own experience know the sad consequences of such courses, while the apostle's reminder would carry the full force of a significant warning.

Such a mortification and renunciation as that described in verse 5 must mark their conduct as well as that of other Christians, and include the outcome and concomitants of those cardinal sins: anger, wrath, malice, blasphemy, obscene speech, and falsehood of every kind and degree; all these and similar habits and practices are incompatible with their new life in Christ Jesus. They are blots and defilements, which at the time of their baptism they removed, put off, and renounced; and this the apostle sets forth in the figure of a garment, which, stained and defiled, is put off and laid aside, to be exchanged for a new one, or to be washed and cleansed, and thus restored to primal purity, to be put on.

On the deep theological import of this striking metaphor we cannot dwell here beyond saying that, whether we think of a new garment given for an old, or of an old one cleansed from all defilement and restored to original purity, the context implies and demands a continuous and progressive activity of the new life of our communion and fellowship with the resurrection of the Lord Jesus Christ. There will be lapses, there will be post-baptismal sin to check its free and full vitality, even as frosts do check and retard plant-life; retard they may, but destroy

* I see no reason to render *τὴν πλεονεξίαν* here *adultery*, or some equivalent. The weight of authority favors the text.

they cannot. These are, of course, exceptions, but they only prove the rule; the rule in nature is that the hidden life will presently burst forth in foliage, blossoms, and fruitage; and the rule in the economy of grace, that the new life, under proper influences, will in due time yield immortal fruit.

The singular beauty and admirable propriety of that form of sound words contained in our Office for the Ministration of Baptism, which embodies in two questions the renunciation and aspiration of the Christian, will justify their reproduction in this place:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?"

"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

BERTHA'S OFFERING.

An Easter Story.

BY MARCELLA V. HARDENBERGH.

An attic room, where falls the light
From one high window warm and bright:
A little stove, a couch, a chair,
A stand with lamp and book of prayer:
A picture on the wall, where smiled
The virgin mother on her Child;
And still to further grace the room,
Sweet lilies opening into bloom—
A lowly place, yet you could tell
"Here purity and order dwell,"
And looking round would haply say,
"A cell where holy heart may pray."
'Tis sunset now, and to her home
With weary steps has Bertha come;
For simple need each day demands
The labor of her slender hands;
And lonely life and anxious care
Have cast a shade o'er features fair.
She glances round her little room,
And smiles to see the lilies bloom;
Then bending down her tresses meet,
And seem to kiss their petals sweet.
"Oh, lovely flowers," we hear her say,
"To-morrow will be Easter-day,
When to the risen Christ we bear
What seems to us most dear and fair.
My cherished blossoms I will make
An offering for my Saviour's sake;
And He who marked the widow's mite
Will not reject my lilies white."
The Easter sun with golden rays
Came forth to greet "the queen of days,"
And Bertha from her light repose
At early dawn of morning rose.
Arranged in vase of china rare,
Sole relic of a life more fair,
The flowers with leaf and scent and bloom
Refined and beautified the room;
But not less sweet, less fair than they
The maid who bears the gift away,
So softly bright, so purely pale,
Herself a "lily of the vale!"
She reached the church, 'twas gray and old,
But shone with morning's virgin gold.
No joyous chimes had yet been rung,
No massive gates wide open swung.
She entered by a low-arched door
With wreathing ivy clustered o'er.
The ancient sexton moving there,
With bending form and brow of care,
No notice took of Bertha while
She lightly trod the spacious aisle.
With reverent hand the gentle maid
Her lilies on the altar laid:
"Oh, that to Thee, my God, my King,
A worthier offering I could bring,
But well I know in Thy dear eyes
A willing heart is sacrifice."
As thus she stood before the shrine
It almost seemed the form Divine,
Which rose above the altar fair,
Bent down to hear the maiden's prayer.
Now lowly drawing far apart,

She worships with a tranquil heart,
Till anthem grand and organ swell
The resurrection triumph tell,
And o'er her rapt, uplifted soul
Celestial floods of music roll
In waves of exquisite delight
That thrill her nerves and blind her sight.
From arch to dome the echoes ring,
"Dread monster Death, where is thy sting?
O grave, no more thy power we heed:
The Lord is risen, is risen indeed!"
And the full chorus burst forth then,
"Yea, Christ is risen, Amen, Amen!"
Meantime, 'mid bloom and colors bright,
None marked the lilies small and white;
But Gabriel, at his Lord's command,
With golden censer in his hand,
Has caught their dying odors sweet,
And borne them to the Master's feet,
Their fragrance evermore to shed
In blessings on the maiden's head.
Easter, 1879.

THE QUEEN'S MAUNDY.

BY THE REV. SAMUEL HART.

The service at the Whitehall Chapel Royal on Maundy-Thursday is in part a remnant of, and in part a substitute for, the ancient ceremony, observed by the kings and queens of England in common with the other princes of Christendom, of following the example of their Master's humility by washing the feet of some of their poor subjects. James II. was the last monarch of England to perform this act in person; but it was continued by the Archbishops of York, as the king's lord almoners, as late as 1731. At present certain gifts are distributed in the queen's name; her majesty has never attended any service whatever in her chapel at Whitehall since her coronation.

The recipients of these gifts are poor people, at least sixty years old; and there are always as many of each sex as will equal the number which represents the sovereign's age. An exception is made to this rule at the beginning of each reign, none who have received from a former monarch being excluded from the list of pensioners on account of the youth of the successor, so that the list is diminished only by their death. King William IV. having died at the age of seventy-two, left 144 recipients of the Royal Maundy; and it was not till the year 1850, twenty-three years after her accession, that Queen Victoria had only the number indicated by her age.

The Whitehall chapel is the old dining-hall of the palace, and the only part of it which remains, the rest having been destroyed by fire. The lower windows are boarded up, and the room is lighted by those in the high galleries. At the east end is a plain chancel; the royal pew or closet is in the middle of the south side, the reading desk and pulpit being opposite to it. On Maundy-Thursday every available place was filled. On benches in the central alley sat facing each other the Maundy men and women. There were sixty of each sex on the list this year; but some were too infirm to attend, and their portion of the gifts was sent to them. Many of those actually present seemed very feeble. Shortly before 3 o'clock the Prince and Princess Christian, with members of the household, took places in the royal pew. At 3 the procession entered the chapel, preceded by the men and boys of the choir, the latter wearing under their surplices scarlet coats trimmed with gold braid. The yeomen of the guard or "beef-eaters," in their gorgeous dress and bearing halberds, escorted the Lord High Almoner (the Very Rev. Dr. Wellesley, Dean

of Windsor), the sub-almoner (the Rev. Ernest Wilberforce), and their assistants. The almoner and sub-almoner wore gowns and hoods and carried bouquets of flowers; and they and their assistants had broad bands of white linen crossing the breast and tied at the side, evidently representing the towels used at the old washing of feet. Other clergy were dressed in surplices, and, according to custom, three boys and three girls from certain charity schools, with linen tied about them and flowers in their hands, also had places in the procession. One of the beef-eaters carried on his head a large gold basin, which held the purses to be distributed, their long white strings hanging down like a fringe around the edge; this was placed on a table in front of the royal pew.

The service began as usual; immediately after the Confession the choir chanted the 41st Psalm, and then St. Matt. xxv. 14-30 was read for the first lesson. The almoners then left the chancel, carrying their bouquets, and, escorted by a verger and attended by their assistants, passed down the row of women in the alley, and the almoner handed to each an envelope containing one pound and fifteen shillings. Then they passed down the row of men, and each was given a bundle, consisting of a pair of shoes, with stockings wrapped about it. The gift in each case was made directly by the venerable almoner, the others passing it on to him through the hands of the sub-almoner. Then followed an anthem from the first two verses of Psalm xli., after which a package of white linen and black woolen cloth was given to each man in the same manner as before. The cloth is enough for an outer suit and a shirt, and, with the shoes and stockings, makes a complete outfit; while the money given to the women is intended to supply them with wearing apparel. It was the ancient custom that the sovereign, having washed the feet of the poor people, should give to one of them the robe which he had worn; this was changed by Queen Elizabeth for a distribution of a suit or its equivalent to each one; so that these gifts are in reality a redemption of her majesty's robe.

The third anthem was, "O Saviour of the world," the verse in the Visitation Office. Then came the distribution of the purses which had been brought in the gold basin. Each person received two: one of white leather containing silver penny, twopenny, threepenny, and fourpenny pieces, enough to make the number of pence equal to the number representing the queen's age; and one of red leather containing one pound and one pound ten shillings in gold. The first sum (£1) was always a gift of money; the latter (£1 10s.) is in lieu of fish and bread—specifically, two salted cod, two salted salmon, eighteen red herrings, eighteen salted herrings, and four loaves—a gift "in kind," which was only discontinued at the accession of William IV. The choir then sang the fourth anthem, "The king shall rejoice in Thy strength, O Lord"; and the service closed with two special prayers having reference to the royal bounty (evidently written after the washing of feet had been discontinued), the General Thanksgiving, the Prayer of St. Chrysostom, and "The grace of our Lord."

It was interesting to see the old people after the service, the men with their bundles and the women with their satchels, many requiring help to find their way out of the chapel and to get down the stairs. Cabs seemed

to be provided for those who were too infirm to walk home in the rain.

On the Friday and Saturday before Palm Sunday, and the Monday and Tuesday in Holy Week, the queen's "minor bounty, discretionary bounty, and royal gate alms" were distributed at the almonry in Scotland Yard to over 1,300 aged, disabled, and meritorious persons recommended by the clergy of parishes in and around London.

SPRING-TIDE.

BY M. D. BRINE.

Come out from your hiding-place, flowers of spring,
Come out and be happy each beautiful thing
That Winter so snugly tucked under the snow,
When he donned his white mantle so long, long ago.
Come, golden-eyed daisies, fling out to the light
And the sweet breath of spring-time your banners so white.
Stand up, ye young grasses, in meadow and lane,
And bow to the zephyrs which greet you again.
Shine out, golden sunbeams, the hill-sides adown,
And give to sweet Nature once more her bright crown!
Go gild up the tree-tops, the hedges, and flowers,
And make the earth glorious in her glad hours.
Go kiss the slow brook into jubilant song,
And past the green banks send it singing along!
Shine down where soft mosses the violets hold,
And the heart of the buttercup fill with thy gold.

Ye birds that are flashing thro' soft, sunny space,
'Neath skies which of Winter's frown hold not a trace,
Go seek for your mates, your sweet love-calls beguiling,
And woo and be happy while spring-time is smiling!
And fair, azure skies, shine your brightest and bluest,
For spring skies are ever the softest and truest!
And thus amid flowers, and sunshine, and mirth,
Shall the beautiful spring-tide awake upon earth.

A VISIT TO FATHER HYACINTHE'S HOME.

BY JULIA S. TUTWILER.

In the summer of 1873 I was in Geneva with a party of friends on our way to the Vienna Exposition. Several gentlemen in our party, ministers of different denominations, had been charged with a commission to invite the great reformer, then an exile from his beloved Paris, to attend the approaching meeting of the Evangelical Alliance in New York. They did not know whether he spoke English at all, or whether they would have the pleasure of seeing Madame Loyson, who is an American lady. Therefore they urged a lady friend and myself to join their party in order to assist them in case it were necessary to make French the medium of communication. We were not averse to availing ourselves of the opportunity of seeing a man of whom we had heard so much.

Accordingly, on a beautiful summer evening, we were driven around the lake to the little cottage where the former monk had found a quiet refuge after the storms of the past few years. To our disappointment, we found that he and his wife were absent. They had gone by invitation to watch the sunset from the chalet of a friend higher up the mountain-slope. We were told that they would be at home in an hour; so we spent

this time driving along the shore—the blue lake on one side of us and the snow-capped mountains on the other.

When we reached the cottage again we found that the occupants had returned. Madame Loyson received her countrymen with great grace and kindness, but begged us to excuse her husband, who had for some time been suffering from nervous exhaustion, consequent upon the severe mental strain that late events had brought upon him.

As she talked to us, in her bright, frank, cordial manner, of her husband, of his work, of America, of the interest felt there in the task which he had undertaken, her heart seemed to warm toward us more and more, and at last she said: "I cannot bear for you all to go away disappointed in the object of your visit. I would not do it for any other visitors, at this time, but for you I will act against my judgment and urge Monsieur Loyson to see you, if only for a few minutes."

She left us, and returned in a moment accompanied by her husband. It was impossible for us to regard without intense interest the man who had dared to defy not only the prejudices of the half of Christendom, but—still harder task—to surmount the habits of thought and feeling which for forty-three years had held strict rule over his own spirit. Had he done well, had he done ill, in thus breaking loose from the bonds of obedience and violating the vow made in his earliest youth? Even among Protestants there may be two opinions on this subject; but to me it seems enough to know that he declares that in all he has done he has followed the sacred voice of conscience in his soul. His whole past life and character vouch for his sincerity.

Most persons are familiar with his appearance from photographs and engravings. He has not the stern and rugged countenance of an iconoclastic Luther. His delicate and refined features have more of the sweetness and gentleness of a Melancthon. One sees at a glance that he would far rather restore and repair than tear down and destroy. The sufferings of such a man when forced by circumstances into open conflict are more intense and overwhelming than less sensitive souls can imagine. In features, expression, and manner Monsieur Loyson is the gentle, thoughtful scholar, formed to be happy among his books, instructing and delighting his fellow-men with pen and word. One can easily imagine that, but for the conflict of opinion which the Vatican Council aroused, he could have remained to the end of his life humbly and happily fulfilling the duties of a Carmelite monk, not always agreeing in thought with his superiors, but schooling himself to obedience and contentment. Doubtless he would in such a case have known much less pain and sorrow than has been and will be his portion in his present course; but Providence has willed it so. Called to bear his testimony, he has "not been disobedient to the heavenly vision." He will have more joy and more sorrow in his present lot.

Although his views differed widely from those of most of his visitors, it was very interesting to learn something more of them and of him. He declined the invitation to attend the Alliance with courteous thanks.

Mme. Loyson remarked that many of her countrymen failed to understand that although he was protesting against the errors of his Church, Monsieur Loyson was still firmly

impressed with the necessity of a hierarchy under the control of bishops.

Monsieur Loyson showed us, before we departed, a large medallion, bearing a fine profile view of his own head—white in relief upon a black ground. It had just been completed by Mme. Loyson, and was really a work of art, as well as an excellent likeness.

"Mme. Loyson has completed this by the inspiration of affection alone," said the gentle Père, with his kindly smile, "for she has had no instruction whatever in the art of modelling."

It was pleasant to see this good man, late the lonely occupant of a monastic cell, now in his own home, the only place "where hearts are of each other sure," supported and cheered among his trials by his own little inside world. How could he have borne the storms from without but for the comfort of this warmth and brightness within? When the great trial of the Great Sufferer was over, we are told that angels came and ministered unto Him; and is it not even so with each of His followers? When the night is darkest and the road roughest, angels, true "messengers" of God, whether of earth or heaven, are sure to appear to support the weary limbs and lift the drooping head.

Before we bade farewell to the kindly household I took the liberty of asking its head to give me one of the flowers from the vase on the table to keep in remembrance of the visit. He complied with the request, and gave me a spray of jasmine, which I still treasure. We exchanged warm and kindly farewells with our hosts and returned to Geneva, along the shore of the lake, now gleaming in silver ripples under the moonlight.

THE GOOD SHEPHERD.

BY ALBERT H. HARDY.

The hills are dark, the night is cold,
And wayward straying from their fold
The herds go wandering far and wide
Upon the barren mountain's side.
No sun to light them as by day,
No moon to guide them on their way,
But heavy clouds and lightning's light
Hang o'er them thro' the troubled night
But look! Upon the hill's dark brow
A glowing light is shining now,
And on the hill-top's rugged crest
A Form appears, upon whose breast
A tender lamb in quiet sleeps.
'Tis the Good Shepherd, thus who keeps
The trusting in His loving care,
And safe from every earthly snare.
And now, away from storm and cold,
Come back again into their fold,
The froward herds, tho' wandering wide,
Are folded by the Shepherd's side.

THE MIND'S REPRODUCTION.

BY THE REV. W. C. WINSLOW.

A change of place is not a change in the personality and identity of a man. The seal which God puts upon a soul can never be broken; no, not through the endless ages. Sunset and sunrise come almost together at the poles, and the last ray of evening is caught up as the first beam of the new morning. So does the righteousness of a life here pass into the life on high. You bear the image of the earthly and then of the heavenly; but the soul is still the soul. It will be like going to live in a house you have never seen—one totally unlike these houses built with hands; but you, you are the same. This life furnishes the key to

the life to come, and death lets you unlock the mysterious gate. But you can always judge a little of the lock by the key, and of a gate by the lock intended for it. You wish to take up some of this life again? Think what the mind's reproduction will be.

What do you now? If alive to the grand conceptions of Easter, your grasp on immortality is something more than a flash of enthusiasm. Your varied powers of mind are all on fire with the thought of immortality. This inspiration, at least, touches the future life. I know how imperfectly we think now; hereafter these uncertainties shall be dissolved, and our thoughts become clear and connected. Now and here the mirror is blurred and dark; yet a gleam of immortality plays over it.

Is it *memory*? There are words and deeds in every pure life that it will always treasure up, else that life must cease to be. When Jesus was on the road to Emmaus, how he carried the disciples' thoughts back to the prophets and to the noble histories in Israel! The comparative goodness of the men of old pointed them to the supreme goodness of saints and angels in the future. Perhaps you wonder whether we shall not recall our trials also. I think we shall. The marks of the nails and the spear remained, but they were marks of honor. Your Good Fridays on the earth will, perhaps, be recalled and discoursed on, even as soldiers talk of their scars as marks of honor. The battle is all over, you will say, but it gave me this victory.

Will not your *association of ideas* continue? That vivid power which lets you associate heaven with purity now will let you associate it with sinlessness forever.

Imagination, too, takes you out of this sphere, and darts through vast space. What will it do for you hereafter? This world is but a beginning of your imaginative life; yet out of this embryo will come the noble anticipations which reach on into eternity. You will compare what you imagined with what is real; and if eye hath not seem nor ear heard, neither have entered into the heart these realities, then will the contrast be all the nobler. Will you not take up this wondrous gift of your soul? Even now it darts into universal space and coming ages. God is not a God of the dead, but of the living; and He gave these powers of intellect which draw their energy from His eternal thought and will, that they may be eternally yours. If you are not to have these intelligent powers hereafter, it would not be you who would live in the future. Some other being would take your name and reward.

If you are still to thirst after knowledge, to delight in beauty, and think of mind and spirit, your mental powers must still work; but they will work in *perfect order*. I cannot tell you what perfect mental machinery can do. People sometimes say, after passing through one of those religious crises which enter into the lives of all, "We never before knew what it is to live." But they would not know the converted if they had never known the unconverted life. Now, just as you take into your risen earthly life much of the former man, so you will take up again the risen earthly into the risen heavenly life. But the old Adam which so dwarfs the best sanctified intellect now will yield to the new Adam, which thinks as only glorified souls can think.

Have you a taste for the beautiful in nature and art? I think God puts the rainbow and

wondrous picture in the Book of Revelation partly to let you know that your soul shall realize its Beulah and be able to carry on its purest aspirations. Of music, also, He says that you who love it can expect great things, and that you whose ear is now at fault can then enjoy the perfect chords and grandest harmonies.

The mind's reproduction will be the reproduction of whatever is pure and true in thought and taste. "The best things that I now think will let me into the great idea of what I am to think eternally." There is no other way of getting at some idea of your future mental life. Your intellectual powers and tastes cannot comprehend the mind's place and pursuits in the immortal house save as they look forward to being reproduced in a perfect condition of health and activity. The disciples needed the resurrection to understand what was already declared; and we need the resurrection to see what we simply fail to see now. It will be as a New Testament to explain the Old. When we take our life again, we shall wonder amidst the wonders that we did not realize more than we did how much of a life, mental as well as spiritual, we laid down to have it reproduced by Him who said, "I lay down my life ($\psi\chi\eta$)* that I might take it again."

A GRAND EXPERIMENT.

Indian Work at Hampton.

BY THE REV. J. J. GRAVATT.

The old question, What shall be done with the Indians? which has engaged the minds of thinking people and statesmen alike, is now one of the most vitally important of the day, and seems to be about to find its solution. The government is now awake to the great responsibility resting upon us in connection with this interesting yet abused people, and learns that "the dead Indian is not the only good Indian," and that it is far cheaper and better to pay \$167 to educate, civilize, and, as including the others, Christianize one Indian than \$20,000 to butcher him.

Most of my readers are, no doubt, aware that the government has placed forty-nine Dakotas, and private individuals have put sixteen Cheyennes, at Hampton Agricultural and Normal School to be thus trained, and to go back as teachers and missionaries among their people. Truly, this is a grand experiment, and all eyes are now turned to Hampton Institute to see this problem solved. Some are ready to disparage the movement, and say that it has been tried before and proved a failure. But can we conclude that the results must be the same in this case? No; for the circumstances are very different. Many years ago an experiment somewhat similar was tried in Kentucky, but that lacked the moral and religious element which we shall see this one has, and hence their education was fundamentally wrong; and when they returned to their people, as the Rev. Joseph Cook, missionary at Yankton, Dakota, tells us, "without religious principle to guide them, they found themselves like fish out of water, surrounded by darkness and heathenism; and finally, tired of maintaining an isolated position, with no sympathizers among their people and looked down upon by the surrounding whites, they threw themselves

into their old life and became worse than the generality of their people." Then, too, says the same missionary, "there was no attempt to educate girls, which made the matter worse than it might have been. If the wives and mothers are rescued from heathenism and barbarism, the true civilization of the people is secured." There are now, let me say, nine girls at Hampton Normal School, and they hope to have at an early day twenty or twenty-five more. Hence, we see the facts in the two cases are widely different, and from premises so unlike we could not, according to laws of logic, form the same conclusion.

At the Hampton Agricultural and Normal School there is a perfect and complete system of training. They seek to develop the whole man—mental, physical, and moral. They not only instruct him in books, but also teach him the different trades, the art of tilling the soil—so important to the Indian—and all kinds of work necessary to make him an independent citizen. And, I am happy to say, underlying all this, and above all this, is the attention paid to moral and religious culture. Being, then, on the ground, and having a personal knowledge of the working of the school and an acquaintance with the principal and officers thereof, I cannot commend it too highly, and am sure that every effort will be put forth to make this noble undertaking a grand success. As an evidence of this, and to show the liberal spirit of the institution, when the Indians arrived it was found that many came from Episcopal agencies; and although the school has its chaplain—at this time a Congregationalist—still, General Armstrong, the principal, immediately placed them under my pastoral care, that they might be kept under Church influences to which they had been accustomed.

As to my work among them, let me say it is most gratifying and fascinating. To see their faces brighten when I tell them of truths, vital truths, which people from familiarity neglect and trample under their feet, is truly touching. I have been more than encouraged by their progress and improvement, which have been marked in all particulars. I have already baptized two of them, and more solemn and impressive ceremonies it was never my privilege to perform. They attend Sunday-school and service in St. John's church, and also two services a week which I hold exclusively for them at the school. I have been enabled to reach them by means of Bible and Prayer Book in Dakota (their characters being the same as ours), also by an interpreter, and have thus taught and explained to them the Lord's Prayer, litany, and some of the commandments in English; and I think it would astonish any of my readers to attend our service and hear them repeat, and answer questions upon, the above in English.

They have also learned several hymns, "Jesus, Saviour of my soul," "Nearer, my God, to Thee," "My faith looks up to Thee," "Just as I am, without one plea," etc., and their singing, which they make real worship, is soul-stirring. And now the question which I want to ask all Church people is this: If the government is aroused to a sense of duty and has brought the Indians here, and if the normal school authorities have placed some of them in our hands to be moulded and trained, shall we alone remain asleep and inactive, and fold our hands in indifference when this greater Macedonian cry reaches our ear, "We have come over to you for help and truth"? Cannot I answer for

* "Generally, the *soul of man*, his spiritual and immortal nature, with all its higher and lower powers, its *rational* and *animal* faculties."—Robinson.

every Christian who loves the souls for which Christ died, *No*, and again, *No*? Let us, then, in the first place, give them our earnest, heartfelt prayers that God may grant them grace "to cast away the works of darkness and to put on the whole armor of light," that He may enlighten and regenerate them by His Holy Spirit, and make them faithful teachers and missionaries among their maltreated people. But, brethren, let us not only tell them to be warmed and filled; let us give them something with which they may be warmed and filled; let us show our friendly and brotherly interest by deeds. The government pays \$167 per annum for each student—that is all. The school authorities had to erect a brick building, known as "Indian Cottage," for the boys, costing \$10,000; had to fit up rooms for Indian girls in "Virginia Hall" at an expense of \$2,000, and are now to build a workshop in which to place a sixty-horse power Corliss engine, donated by Mr. G. H. Corliss, of Providence, R. I., for the proper training of the boys. Thus they have incurred an expense of \$18,000 or \$20,000, depending upon contributions. Each Indian room, furnished, will cost \$200. And now the Indians have to be clothed and cared for. Cannot we, then, as Churchmen, take care of these strangers (it may be angels) put at our doors, and thus help to further this grand and glorious missionary work?

"Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" asks St. John.

All contributions, great or small, will be thankfully received and acknowledged. Cannot some meet the expense of the rooms?

Hampton, Va.

WORK AMONG THE INDIANS.

The *Missionary Herald*, organ of the American Board, says:

"The Episcopalians are now doing more than any other body of Christians in this country for the evangelization of the Indians. They have missions among the Oneidas, the Sioux, the Chippewas, the Dakotas, and the Shoshones, sustained at an expense of about forty thousand dollars a year. The missionary force includes one missionary bishop, ten white clergy, ten native clergy, sixteen native catechists and teachers, and fifteen women helpers—fifty-two in all. Forty-two of these are among the Dakotas, in close proximity to the missions of the American Board.

"It is an interesting fact that this work of the Episcopalians is largely dependent on the efforts of the women of their churches, working through a society auxiliary to the Board of Missions. From the last report of this society, it appears that their cash contributions for Indian work amounted the past year to over \$15,000, besides 166 boxes of useful articles to the value of nearly \$1,100 more. After this one can better understand the following from the pen of Bishop Hare: 'The ministrations of the female members of the mission are such as only Christian women can render, and the influence of their work goes beyond the circle of those in whose behalf they specially labor. Said a leading heathen chief on one occasion: "I do not know about you missionary men, but I am sure," pointing to one of the ladies of the mission, in the distance, on her round of duty, "I am sure that that little missionary woman is good and true."

"In reply to the question, Will Indians work? the Episcopal agent at Yankton says: 'Under the superintendence of the agency engineer, the following industries are conducted entirely by Indian workmen, taught their trades during the last three years: one grist and saw-mill, steam power, with circular saw, turning lathes, iron and wood-planing machine, corn mill, one tin shop, where all the tin-ware used by the tribe (in number over two thousand) is manufactured, carpenter and blacksmith shops, slaughter-house, and issue-rooms. Again, under the direction of the agency farmer all outside and farm work is done. Indians, who three years ago were seen lounging about in gay blankets, feathers, and paint, are now to be seen in white men's clothing, behind the plough and cultivator, and cutting grain and hay with reaper and mower.'

"These results are in full accord with those reported by our missionaries laboring among the same people, and with the results of efforts, years ago, among the Cherokees and Choctaws."

SPRING-TIME.

BY M. K. A. S.

A queenly maid is passing through the land,
Her garments fluttering joyous in the wind,
And perfumed balmily with breath of flowers;
Her step attuned to happy song of birds,
And sweet child-voices, fresh from paradise.
Earth is astir to give her welcome fair:
The lilies nod, the little brooks run glad
To meet her, and the lowly grasses spring,
Laying an em'rald carpet for her feet.

Rise up, O waiting ones!
Go forth to greet the blushing maiden, Spring.
Lift up your heads, ye toiling sons of men,
And welcome her with open hearts once more,
The blessing of the year!

For, lo! the very *clod*
Is drinking in of life's new light and heat,
To give it forth again in grateful bloom;
And e'en the earth-worm turns and crawls
toward the sun

To claim its share in earth's epiphany!

Dear heart of mine! wilt thou not throb and beat
With quickened love, bringing thy winter's
store,

To lay it, lavish, at thy Father's feet,
Eager to spend it all—yea, all and more,
For Him who holdeth still thy soul in life,
Whom all things earthly worship and adore?

None liveth to himself—the wayside flower
Streeth its honey for the summer's bee,
Opens a chalice for the dew-drop's rest,
And e'en exhales its life in sweets for thee!
The brooklet helps to swell the river's breast,
While that in turn feeds ever cloud and sea.

Then give, O soul! from out thy being's best,
Seek out the lonely, the wayfaring one;
That so, by this thy patient, loving guest,
Thy brother's heart catch brightness from
thine own.

Give of thy "barley-loaves" and fishes twain—
The talents that thy Master lent at first:
Head, hands, and heart; thy will, thy means,
thyself,
Till many barns be full and presses burst!

OUR NEIGHBOR.

BY F. B.

It seems somewhat singular that by many who profess and call themselves Christians, and are recognized as such by others, comparatively so little weight and force should be given to the second of the two commandments quoted from the ancient law by our Lord, and upon which two, He declared, "hang all the law and the prophets."

It is true that there are men and women governed by the principle contained in this command, who, regardless of self, go down into dens of iniquity and dungeons of despair, and to homes that are homes only in bearing that sacred name, to carry the light of truth and the Gospel of salvation and peace. It is true that Christian societies and organizations, and institutions growing out of individual effort, do a great amount of good work for the suffering; and it is also true that all these labors are based ultimately upon the law of love to the neighbor. But organizations and institutions cannot benefit every one, nor can all be philanthropists in the ordinary acceptance of the word; so that these fulfil but a part of the command which reaches down deep into the heart of every disciple of Christ.

If the "first and great commandment" of love to the Lord be obeyed; if it be our earnest wish to engage in His service with all the powers that are entrusted to our keeping; if thus the Holy Spirit fills the whole man and permeates the entire nature with His purifying and hallowing influence; if, indeed, we follow the Master whithersoever He goeth, closely and still more closely, till we become one with Him, we shall see and realize more and more fully that in all His earthly life there was not a trace of self-love, no self-seeking; that He pleased not Himself; that He was constantly about His Father's business. Even in that long-continued trial, when His physical nature was tempted to satisfy its cravings by a miracle of creation; when the father of lies sought to lure Him from the Divine love to man by exciting ambitious desires for the regal power and splendor of earthly monarchy, and again, appealing to His inmost being, sought to sully His pure, spiritual nature by inciting Him to test His faith in God by a presumptuous act, still He was the shining ensample, in His own person the fulfilling of the law.

So, if Christ be taken into the life of the believer, will this deep-rooted self-love which is born with all, which is of the earth, give place to the heaven-born love of our neighbor. Not that we are to despise or undervalue ourselves, for we are the work of God's hands; but ourselves no longer occupying the supreme place, we are to give our neighbor an equal place at our side, remembering that he too is God's child. Thus we come to despise the cross which will be laid upon us as it was upon our Lord, and to bear it patiently, hopefully, cheerfully—first for Christ, because any cross which we go not out of our life-path to find is His own precious gift to His children, and He bids us take it up, assuring us also that, seeking, we shall find in Him all-sufficient strength; then, bearing the cross for our neighbor's sake, we delight in his good, rejoicing to be in any sense our Father's stewards.

Not only in the wide charities on every hand for the poor and the unfortunate, not only in seeking those who must be sought in order to be found, but daily and hourly come numberless opportunities for showing and increasing this great gift, this God-given love. The mission is from each to each; not one human being whom we meet escapes our influence. The rich and the poor, the strong and the weak, the happy and the miserable, the frivolous and the grave, all are our neighbors, all receive each in his own degree, and it is the part of the Christian to see that he gives, as he may, out of this wondrous love.

A pleasure or a favor which can add enjoyment self-denied that another may be benefited in body, mind, or soul; a word that may serve as a restraint or a guide, or even a sympathizing look to lighten another's burden, all these, trifling though they appear and very close at hand, are in the line of our Lord's loving work, and in sharp contrast with the same withheld. The one can but draw to our assistance the ministering spirits; the other must of necessity delight those who dwell in darkness and death.

But between these smallest of services, which a child may render, and the great, good works of eminent Christians lies an infinite possibility of obedience to this command. Let us not spend our time in thinking chiefly of how we ourselves may grow better; of what we shall do to gain eternal life or to make sure of heaven, knowing that if we have the spirit of the Master we already have the former, and believing that where He is there we shall be also hereafter. Rather let us devote ourselves to studying how the world—our own small world—can be made more unselfish, more Christ-like, and holier, and so happier and more abundant in the fruits of the Spirit; and let us learn that it is our privilege and joy to do something toward the fulfilment of this object by the loving, active life of keeping this blessed precept reiterated so many times, both in the Old and the New Testaments of the Word of God.

It is truly wonderful how this command, "Thou shalt love thy neighbor as thyself," opens as we look at it, even as the heavens opened before the departing spirit of St. Stephen, till we see the Son of Man, and in His glorious light it becomes "exceeding broad."

AN APPEAL FROM BISHOP PENICK.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church:

I have just received the November and December copy of *The Spirit of Missions* for 1878. At the foot of page 483, in large, deep black letters, I read, "Treasury overdrawn this date, \$17,508.78."

Men and brethren, I have read wondrous things of your doings at home in the past year. Debts on individual churches, ranging from \$500 to nearly \$200,000, have vanished or been swept away by congregational or individual effort. And yet this debt, owed by every bishop, minister, and communicant of our Church, involving not only the sacred honor, but the loyalty, faithfulness, and trueness of every member of our vast body, stands and heaves back our efforts to advance, like some cold, strong, narrow breakwater does the vast ocean's surging swells. Is this state of things to the honor of the Church, the glory of God, or the salvation of men? Because, forsooth, the trueness of every member of our Church is bound up in this cause, is any individual less responsible? Because this debt is owed by over 300,000 *Christian men and women*, is it any the less good? Do we realize what is behind neglect or indifference in this matter? Millions of perishing heathen—the soul of each

nameless one as dear in God's sight as that of your own fondest and dearest—yea, more, our own relationship to God with the trueness of our own fidelity. I confess my soul is deeply startled when I contrast the vast congregational and individual efforts for the past year with the appalling indifference on the obligation of this debt. Must the honor of the great whole bleed while favorite specks revel? Does not this tremendous localizing of sympathy speak more of self than of God? more of the glory of man than the salvation of men? Is there not something in this state of things that bespeaks a want of sympathy with that "God Who so loved the world that He gave His only begotten Son, that whosoever believed on Him should not perish, but have everlasting life"? Is there not in it a drawing back from the vast grasp of His soul, Who gave Himself a ransom for the sins of the *whole world*? Does it not demand a widening of sympathy and a deepening of the sense of that responsibility which Jesus lays on His every follower when He ransoms his soul from death and commands him to pray, "Thy kingdom come," and "Thy will be done on earth as it is in heaven"? I confess to a deep sense of mortification when I read this placard of our shame, and feel that under the paltry sum the sacred honor and fidelity of 63 bishops, 3,211 clergymen, 302,069 laymen bleed. Men may say, No! no! This is the Foreign Committee's debt. I say, nay: it is the Church's debt—yea, duty. We want a keener, deeper sense of Church honor; hearts that feel with, and bleed for, her honor with a quicker, sharper pang than for our individual or congregational shame. This great widening, soul-expanding truth is a part of our Lord's glorious, world-saving Gospel which our bishops and clergy must preach, live, and enforce with a more burning love, vivid realization, and triumphant heroism.

Standing here by your request, and the call of my Master's love, I gaze with horror upon the vastness of the misery, woe, and death around me. To meet all this, I started with a band of helpers less than that which stands in a good congregation, well organized, in any of our cities, and even from this small line I have seen workers fall by sin, disease, and death, until now the ranks stand but a shattered handful, facing the unconverted millions of the lost (yet facing them, I trust, in the strength of the living God). And when I call for help the answer comes back, No more appointments can be made until the debt is paid; in short, that over 300,000 Christians must stand and look on while a world is perishing, and your men at the front are sinking under overwhelming odds, until \$17,508.78 are paid.

Brethren, to die for Christ here with

this faithful handful is just as glorious to us as to fall amid the onward surge of the great army. But our hearts do bleed for the honor of Zion, and cry aloud for the help of these perishing millions. By all that is true within us, let us dash down this reproach and order the army "forward!" I was promised support and sympathy by my elder brethren of the House of Bishops ere I said "farewell" to them in Boston.

Brethren, I come now in all sincerity and fidelity to test the trueness of your promise. If you would gladden my heart and add strength and joy to my efforts, *pay that debt!* Begin in earnest, nor stop until its last shameful figure is wiped from the face of our honor. I appeal to every brother minister, by all the ties that may bind us, to come forward at once and vindicate our trueness, and testify our sense of right by meeting the honest indebtedness of our Church.

When the honor of our Church is at stake, I do not deem it a fit time to count and proportion cents among 300,000 communicants or 3,000 clergy. Let each one give as he is able, until we stand clear of every incumbrance, and then press on to save a world with all the speed and power God may grant us.

Your brother in Christ and His work,
C. C. PENICK.

CHILDREN'S DEPARTMENT.

BEPRO.

"Bow, wow, wow!" What little dog is this? Why, it is my dog Beppo, and while he is frolicking around me begging for a cracker, which is one of his weaknesses, I am going to tell you his history. First of all, he is a spitz. Oh! don't run away and scream "I'm afraid he will bite," for I can tell you truly he will not, as he is very gentle and kind and unless you put your foot out at him, which is the one thing he will not endure, he will be delighted to make your acquaintance. So, my dear little friends, if you see a pretty little white spitz dog running along when you go for your walk to-morrow, don't make believe you are going to kick him, for it might chance to be Beppo, and I am sure he would snap at you. Besides, you would not want any one to be so impolite as to thrust his foot at you, and I can assure you little dogs don't like it either. When Beppo was a puppy he was a very funny little doggie, often trying to catch his own tail, but never succeeding. Sometimes he would take a lunch of pins and threads and buttons. One never-to-be-forgotten day—for I thought, in spite of castor oil and other unpleasant medicines, he would die—he ate about a dozen matches. Wasn't that a queer dinner for even a dog to eat? But Beppo recovered, and has lived to be a good-sized dog. As you can't all come to see him (though I wish you could, for Beppo and I love good little boys and girls ever so much), I am going to tell you some of the cunning things he does. You can think how warm it must be for Beppo in the summer-time, for he has a thick coat of hair; so he has to be shorn. Now, he is a little vain, and feels ashamed if anybody laughs at him; and

how can we help it when he looks as funny as he does after his hair is all cut off! So we have to be very careful, the day we want to shear him, not to mention it before him, for if we do he will run and hide under the bed, or in some out-of-the-way place, from which we cannot coax him to come out. When there is company in the parlor he walks in very slowly, makes a bow, and walks out again, unless he is invited to stay, which he almost always is, for he has so many tricks that everybody wants to see him perform. So I

tricks, be very, very kind and patient with him; and when he tries, even if he fails at first, give him a piece of cracker or whatever he likes best, and he will do better next time.

MARGARET.

BY MARY D. BRINE.

She had listened to his story till her heart was full of tears
For the weary, lonely wanderer so bowed with grief and years.



MARGARET.

just step out and get a cracker, and say, "Now, what could you do?" First he rolls over; then he makes a long dog; then he says "Please" in dog fashion, which is to stand on his two hind feet and rub my arm with one of his front paws; if the cracker is not given to him, he fiddles, that is, he scratches his ear with one of his hind feet. By that time I think he deserves the cracker, don't you? I am going to tell you one more thing about Beppo, and then say good-by. Did you ever hear of a dog singing? Well, Beppo can. If certain chords are struck on the piano, he will put his paws on the arm of the person who strikes them, and make a noise that harmonizes almost perfectly with the music. So, you see, a dog can sing. If you want to know how to teach your little dog to do all these

He had told her of the dangers which befel him on the sea—
Of the hours of toil and sorrow, and of restless misery,
And she heard with gentle patience. But it was not all for him
That the quiet face grew grave, and the sweet blue eyes grew dim;
For her own heart held a memory of trouble and of pain,
And for sake of it no sailor asked aid of her in vain.
So she answered, "You are welcome to the little I can do,
And the little I can offer to cheer and comfort you.
My father sails the sea: where, alas! I cannot say;
For many years have passed since he sailed from home away.
For his sake, and for the sake of my mother who is dead,

I will gladly give you comfort—give you shelter, rest, and bread.
If you have a loving daughter, and you one day speak of me,
Pray that heaven yet may guide my father safely home from sea!

"He will hardly know his daughter; for mother used to say
I was but a little Prattler at the time he sailed away.
But we watched for him together thro' the years with grief opprest,
Till at last dear mother wearied, and I laid her down to rest.
But my heart holds close the message that her pale lips left with me,
'Pray ever for the sailors, dear, for father is at sea!'
And tho' I watched but vainly, to her memory I am true!
My father is a sailor! can I turn aside from you?"

The sailor raised his head, and a sudden, keen surprise
With the hot tears quickly gathered within his tired eyes:
'Your mother's name, dear lady? was it Margaret—Margaret Lee?
Did she call your father 'Robert'? Speak, girl, for—I am he!'
Oh, the joyous smile which answered, tho' tears were falling fast!
Oh, the happy, happy welcome for the father come at last!
Oh, loving, gentle Margaret, to your mother's message true!
Safely home, thro' toil and danger, has one sailor come to you.

EASTER BLOSSOMS.

BY AMALIE LA FORGE.

The pleasant spring sunshine came cheerily through the windows of Mrs. Grey's little sitting-room, shining through the leaves of the geraniums which filled one window, and lying in little golden flecks on the big maltese cat contentedly asleep in the old-fashioned rocking chair. At the other side of the room a little girl was standing on tip-toe, trying to reach a small wooden box on the mantelpiece, which she could only just touch with the points of her fingers. After two or three unavailing efforts she managed to get it, and with a sigh of relief drew out the sliding cover.

Mrs. Grey looked up from her sewing with a smile.

"Well, dear, how much have you now?"

Bessie came slowly forward, counting the pennies and five-cent pieces she had poured into her apron.

"Almost sixty cents, mother; the five cents old Mrs. Smith gave me for going errands for her last week makes fifty-eight. Don't you think I could get one of those white camellias and some violets for that?"

"I should think so; we will go and see on Saturday." And Mrs. Grey smiled into the little anxious face.

Bessie drew a foot-stool close to her mother's side and began piling her pennies into pyramids.

"Do you know, mother, Mary Johnstone took some of her money to buy candy to-day, and then she said her father would make it up, but that wouldn't be right; for Miss Taylor said it must be money we had 'denied ourselves' to save. I told Mary so, and she was so angry she wouldn't speak to me after school."

"Well, dear, we will hope Mary will be honest enough to tell Miss Taylor, and then she will do what is right about it."

"Oh! I do want a camellia so much; it would be just lovely in the middle of the cross."

"Well, I hope you will get one; but put up your box now, Bessie, and set the table. Ned will soon be in, and I want to have tea early; I must take this sacque home to-night."

Mrs. Grey was a widow; and, though she was obliged to take in sewing to help out her small income, she managed to keep her two children at school, and the cheerful little room "where mother is" was the pleasantest spot in the world to them both.

Bessie was a warm-hearted child, and had a wonderful amount of perseverance in her nature; as her brother said, "Once let Bessie get her nose pointed in any direction, and a mad dog wouldn't turn her."

It was now Mrs. Grey's constant endeavor to prevent this valuable quality from degenerating into obstinacy.

In the beginning of Lent, Miss Taylor, Bessie's Sunday-school teacher, had proposed to her class that they should provide the cross for the altar on Easter Sunday. She had carefully explained to them that she did not wish them to ask either parents or friends for the money, but to save it from their spending money by denying themselves some small usual gratification in commemoration of the "forty days in the wilderness."

"I don't approve of children fasting," she had said to Mrs. Grey. "Young growing things need plenty of food; but it won't do them any harm to fast from nuts and candy for a time, and self-denial in little things helps when the larger things come."

All the children had been eager to promise to do as their teacher wished; but as Miss Taylor glanced along her class, the resolute look on Bessie's little face told her where her words had taken deepest root.

Two cents a week was all the pocket-money Bessie had, and the idea of asking her mother for more never entered her head; but from the time Miss Taylor first spoke of the cross she had determined to get a white camellia for the centre. A good deal of pride mingled with her determination. "Some of the girls think we're so poor, but I can do without better than they can."

Whatever the leading motive was, many a little act of self-denial was gone through before the fifty-eight cents accumulated in the little wooden box.

Just as Bessie had finished setting the table the outer door was flung open and Ned burst into the room like a whirlwind.

"Oh, mother, what do you think—Joe Dodge has broken his leg!"

"What, that horrid boy who threw stones at us when we had our picnic last summer?" asked Bessie, stopping on her way to the kitchen.

"That's the chap; but, poor fellow, he won't do much mischief for a while now."

"He always makes a face at me when I see him, and calls me 'Miss Prim,'" said Bessie, with a little indignant nod.

"How did it happen, Ned?" asked Mrs. Grey, quietly.

"Well, you see, mother, he was always a great fellow to make a rush coming out of school, and he slipped and fell down those three steps, and the doctor says his leg is broken badly. That's what made me late, helping to carry him home. We got a door and put him on that; he screamed right out if we touched him. And I say, mother, they're awfully poor; his father has been out of work

all winter, and my! such a lot of children!"

"I will go to see them when I take home this sacque. Come now, children, we will have tea."

Good-Friday came, and on their way to church Mrs. Grey stopped to inquire for the sick boy. Bessie kept carefully in the background, but she caught one glimpse of the pale, drawn face that was so unlike the teasing, mocking boy of former days.

"He do suffer dreadful night and day," Mrs. Dodge was saying, "and not a mouthful can he eat, poor lad. It's not much we have to offer 'cept Indian meal. The doctor says, 'Give him plenty of nourishin' food, chicken and beef tea, his blood's so poor,' but how can you give when you haven't got?"

Bessie thought of her fifty-eight cents at home in her little box, but she comforted herself with, "Oh, mother will be sure to send him something." Bessie was very silent all the way home after service. The clergyman had told them that kind, charitable words and deeds were the Easter gifts God loved.

"Take light and gladness into the homes of the poor, with the message, 'He is risen!'" and Bessie had thought of poor Joe Dodge and the fifty-eight cents in her box.

"Crucify your own inclinations," mused Bessie; "that means give up your own way. I've done what Miss Taylor said, and 'denied' myself; but I was all the time thinking I would like mine to be the prettiest flower. Oh, dear! I wish I hadn't seen Joe Dodge. I know what mamma would say, but I do want that white camellia."

All that day Bessie went about the house with an absent look on her face, and when Ned, shaking her box, asked her how much was in it, she looked up dreamily, saying:

"How much would a chicken cost?"

"Why, Bessie, where are your wits?" he asked, laughing.

Mrs. Grey looked up quickly:

"I saw them at fourteen cents a pound, yesterday."

Bessie said nothing more, but the next morning, when her mother said, "I am afraid I can't go to the greenhouse with you, Bessie, I have so much to do, so you better get your flowers this morning," her eyes filled with tears as she asked, softly:

"Mother, do you think God would mind if you didn't have just as nice a thing to give as you meant to?"

Mrs. Grey wisely asked no questions, but she kissed her little daughter very tenderly as she said, "God looks more at the heart than the hands, my darling."

About an hour later Bessie came back. She had two parcels in her arms, which she put down quietly on a chair.

"Come, Bess, let's see your flowers," cried Ned.

Bessie's face flushed as she opened her basket and took out a small bunch of double white daisies.

"That all," said Ned, in open-eyed wonder, "for fifty-eight cents!"

"No!" and Bessie's lips trembled. "I've got some beef and oranges for Joe Dodge. I couldn't get the chicken, I hadn't enough."

Ned drew a long breath.

"Well, this is the first time I ever knew you to give up anything when—"

His mother silenced him by a look.

"Those are very pretty, darling; bring them here to me."

"I thought," said Bessie, slowly, "you'd

give me some geranium leaves, and it would be something for the cross, and God wouldn't mind."

And then Bessie broke down and flung herself sobbing into her mother's arms.

But Bessie's hardest trial was yet to come. When she took her blossoms to Miss Taylor's that afternoon she found all the rest of the class present, comparing their flowers and chattering like so many magpies.

"Here comes Bessie Grey! Quick, show us what you've got."

"Something nice, I know," said one of Bessie's friends; "you had more than fifty cents, hadn't you?"

With a burning blush, Bessie drew out her daisies.

"Only that! Why, where did you go for them? I had only twenty-five cents, and look!" and Mary Johnstone dangled a couple of tea-roses before her eyes.

"I took some of my money for something else," stammered Bessie.

"Why, Bessie Grey! after all you said!"

"Hush, Mary," said one, more thoughtful than the rest.

Bessie turned to her with a catching in her breath.

"You take my flowers, Kate, and give them to Miss Taylor; I can't stay." And a rain of tears fell on the poor little daisies as she thrust them into her friend's hand.

At home Bessie was soothed and comforted. Mrs. Grey showed her the nice rolls she had been making for Joe Dodge, and told her how nice and strong the beef-tea was growing.

"We will take the basket to-morrow, dear, on our way to church."

"But oh, mamma, what will Miss Taylor think?" And down came Bessie's tears again.

Ned looked at her a moment, and then seized his cap and dashed out of the house. In a few minutes Miss Taylor was being told—incoherently, it is true, but yet plainly enough for her to understand—of Bessie's sacrifice and what it had cost her.

"She had done no end of things she didn't like just to get the money, and had just set her heart on a white camellia for the middle of the cross, and Joe Dodge was always hateful to her, and I think it's beautiful myself," wound up Ned, half-defiantly.

"And so do I," said Miss Taylor, warmly; "this last act of Bessie's is the greatest self-denial of all. Tell her, Ned, that when I look at her daisies, the sacrifice of her own wishes, which they remind me of, makes them more beautiful to me than any flower she could have brought."

Bessie walked to church very happily with her mother and Ned the next morning. The basket had been left for poor Joe Dodge, and he had thanked Bessie feebly, and asked for one of the oranges to hold in his hand.

"I'll look at it a while first," he said, trying to smile.

Bessie looked up surprised when Mary Johnstone gave her hand a little affectionate squeeze as she passed her at the church door.

"Look, Bessie!" whispered Ned, as they rose at the commencement of the service. Bessie raised her eyes to the beautiful cross, and there, surrounded by velvety purple pansies, were the poor little white daisies which had cost her so many tears.

A LITTLE child was once asked, "Where do you live?" Turning toward its mother, who stood near by, the little one said, "Where mamma is, there's where I live."

A TRUE TALE.

Robert of Lincoln is fine and fair,
Flying about in the sunlit air.
Who so gay and so wise as he?
"My wife, my darling, list to me:
I shall choose a place for our nest!"
Yes! Robert of Lincoln, he knoweth best.

So they flit and they fly from tree to bush,
Through morning breezes and noonday bush,
Till silence comes with the setting sun,
And their work is unfinished, nor yet begun.
"But sweet, my wife, we'll have a nest!"
Yes! Robert of Lincoln, he knoweth best.

So morning comes, with its rosy glow,
And into the greenest fields they go.
"Here!" calls Robert, "this stately tree
Our summer home shall surely be,
And I will help you build the nest."
Yes! Robert of Lincoln, he knoweth best.

But madam ruffles her feathers brown,
And gently chirrups, looking down:
"I fain would stay in the soft, warm grass,
And not grow giddy when loud winds pass;
Still, where you wish it build the nest."
Yes! Robert of Lincoln, he knoweth best.

Robert, he whistles and scolds amain—
"I'll never take me a wife again!
Up in the tallest maple-tree
You'll have to come, if you live with me.
Pity a bird can't rule his own nest!"
Yes! Robert of Lincoln, he knoweth best.

Madam is frightened, and chirps full low,
"Where you wish it I'll quickly go."
But ere their dainty task is done
Dark clouds come over the noonday sun,
And wild winds shatter the tiny nest.
Ah! Robert of Lincoln, who knoweth best?

He frets and he moans on a sheltered bough:
"We've never a home for our nestlings now."
But madam lingers down by the brook,
And when he flies to scold and look,
Lo! she has ready a lovely nest.
Ah! Robert of Lincoln, who knoweth best?

The summer comes and the summer goes,
And safe from tempest, wind, and foes
The baby birds they break the shell;
They learn to fly, and all is well,
While madam chirps as they leave the nest,
"Ah! Robert of Lincoln, who knoweth best?"

ALIVE AGAIN.

BY W. O.

"Mamma, where do all the birds come from?"

"Where do they come from, my child?"

These two questions were uttered by a child of eight summers and his mother, on a warm April day. The two were at an open window, throwing handfuls of crumbs to the ground, and now and then little bunches of cotton, and watching the antics of a dozen or more birds, who were evidently a good deal troubled to determine which to take first, the crumbs or the cotton.

Just as "mamma" was preparing to go on and tell Jamie where the birds came from, a boisterous fellow of eleven came bounding into the room, crying out:

"Hey, Jamie, mamma, Peter has just dug up an angle-worm, the first one of the season, and says that we can go and fish in the brook. May we, mamma? By the way, mamma, where do the worms come from? You never can find any in winter."

"My child, they go down—"

Mrs. Balestier did not finish her sentence, because a voice broke in upon the hearing of the good mother and her two sons. It was the sweet voice of a little lady of nine, and she had begun to call out to them from the moment her foot touched the lowest step of the staircase.

"Oh! mamma, Jamie, see what a lovely, beau-ti-ful thing! a bough with some little tiny green leaves all curled up; and Peter says they will spread out and out, until they are flat and large. And, oh dear! then these pretty little things will die again, I suppose, just as they did last fall. I wish they would never die!"

Mrs. Balestier listened to her daughter's voice, and fell into a thoughtful silence. Only for a few minutes, however; and then, when Jamie, Barty, and Corny were most eagerly discussing the new things of spring-time, the good mother preached to them a very pretty little sermon. I shall not give it to you word for word, but it amounted to this:

"My dear children, you know that last Sunday was Easter-day. You heard hymns, lessons from Holy Scripture, prayers, and a sermon. What was the subject?"

"The resurrection of the dead," replied all three of the children.

"And now you see that the doctrine of the resurrection is not such a very hard or deep thing. You see how God is constantly raising up from the dead all things. This is going on constantly all over the world. And this is why your dear grandfather was not afraid to die last winter. You remember, Jamie, how you said one day, 'I should think grandpa would be dreadfully afraid?' But he was not, because he believed that he would rise again from the dead."

THE CHARADE.

C. A. W., Boston; S. M. W., Hartford, and Frank, Mahanoy City, Pa., have sent correct answers to the charade published in THE CHURCHMAN of April 26th. The answer is "Children's Department."

FINE ART IN SILVERWARE.—A great author has said—and with no slight or superficial meaning—that "a perfect dinner-party is the highest product of civilization." Simply to eat is the first law of necessity of savage life. To dine delightfully is to sublimate that necessity into poetry. And to a perfect dinner-party it is essential not only that the guests should be refined and charming, and the cook an artist, but that the table-service should be something more and better than a collection of necessary utensils. Madame de Girardin, in one of her clever novels, defines the life of an apartment to consist in "fires, mirrors, and carpets." It may be as truly said that the life of a dinner-table consists in "crystal plate and flowers."

Twenty years ago this truth had hardly dawned even upon our best and most prosperous classes. One recalls now with a shudder the squab cut-glass and the cumbersome, unmeaning silver of what has been picturesquely described as "the mahogany reign of terror." A visit to the warerooms of Mr. THEODORE B. STARR (of the late firm of STARR & MARCUS), at No. 206 Fifth avenue, Madison Square, in this city, will show at a glance, better than pages of dissertation could, how great a change has come over the spirit of our social life. There the reader will see silver and gold treated less for their once vulgar value as metals, than for their capability as artistic materials. Vases, pitchers, salvers, urns, are made not only to mimic in their

tracery the fleeting perfections of the world of flowers and of forest growths, but (thanks to the progress of practical chemistry!) to glow with the softest and shine with the most brilliant hues of the palette. The goldsmith's art, prosecuted in this spirit, ceases to be the servant of mere luxury, and becomes a minister of the muses.—*N. Y. Evening Post.*

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

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250 pieces VELVET, \$1.50 per yard.

FULLY ONE DOLLAR LESS THAN ACTUAL

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